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LOW STANDARD OF LITERATURE, AND ITS CAUSES.

With all our facilities for the acquisition of knowledge, and with many brilliant examples of intellectual greatness, of literary and scientific attainments, and of proficiency and excellence in the arts; tending as they all do, to wipe away the stigma which in this respect has formerly attached to our national character, and elevating that character in the estimation of the wise, the candid, the ingenuous, at home and abroad; notwithstanding the rank we have assumed and are maintaining among refined, intelligent and educated communities on both sides of the ocean;—our general standard of scholarship, particularly here in the West, it must be confessed, compared with that of Europe, is low. We have few LEARNED men. But few of our educated men are *good* scholars, and fewer still *profound* scholars. Our erudition, if *extensive*, is lamentably *superficial*. The attainments of those who participate our multiplied educational advantages are far from being commensurate with these advantages. Our colleges throughout the Union turn out, annually, several hundred graduates, but without adding scarcely anything to our literary capital, or character. Why is this? For the assertion cannot be controverted. The humiliating truth stares us in the face. Why is it so? To what causes is it to be attributed? Certainly not to any intellectual inferiority. No one will pretend to assign this as a reason. Certainly not from any want of the ordinary means of education;—for seminaries of learning of the highest class, in name and pretensions at least, are plentifully scattered throughout the length and breadth of the land, and, in general, are well sustained by public patronage and legislative endowment.

For this low standard of erudition, a variety of causes may be assigned. Some of them are incident to a comparatively new country like our own; some of them arise from erroneous conceptions as to the true interests of learning, or from indifference to those interests; and some, affecting both those who *profess to teach* and those who *profess to be taught*, spring from that restless, impatient, go-ahead spirit, which characterizes our countrymen, which will not brook patient and thorough investigation, protracted and persevering study; but contents itself with superficial attainments, with the shadow instead of the substance, and with just enough even of *that* to answer the immediate purpose, and enable them to push forward in professional avocations, or in any other of the active pursuits of life. Pupils go to college for a degree in the arts. This is the end of literary ambition. And a degree they get as a matter of course, unless they are utterly stupid or incurably vicious, if they pass the prescribed period in the several classes, and read the prescribed text-books, and pass the prescribed examinations, too often little more than a mere form; and if their college bills are paid and the proper fee to the President is forthcoming. And unfortunately the Instructors too generally act on the same principle, as if the sole object of the institutions with which they are connected was to grant degrees, and swell the number of graduates; and not, as in truth it ought to be, to make scholars in the legitimate sense of the term—truly educated men.

One cause which, it is believed, contributes as much as any thing else to the defective state of collegiate education among us, is the *multiplication* of colleges, or what are called colleges. There are far too many of these institutions; and one half at least of those now existing in most of the states of our Union might be dispensed with, with direct and manifest benefit to the general interests of literature. The evil is a growing one, and sectarian jealousy and rivalry, in part helps it on; for of late every leading Christian denomination, as they must each have their religious newspapers to subserve and disseminate and defend their peculiarities, so also must they have their colleges in almost every state, under their special control and influence, to keep their own youth from straying into strange pastures, or to proselyte as many as possible of those who differ from them. One, and that an exceedingly hurtful consequence of this multiplication of colleges, is, that the talent and learning employed in teaching, as well as the patronage requisite to sustain institutions of this kind as they ought to be sustained, instead of being concentrated on a few points, and efficiently applied, are diffused, and of course in the aggregate weakened and wasted and frittered away. Competent instructors are not employed, because they are few in number, and difficult to be obtained, at least on the pecuniary terms offered. Consequently those of an inferior description are engaged, because their services, such as they are, can be had at a cheap rate; for cheapness in the way of remuneration, is necessarily an object of moment, when from the multiplication of colleges, patronage is divided and limited in extent and amount, and funds are low. And the inevitable result is, careless and imperfect instruction, and superficial attainments.

From this source, also, arises another evil, and that is a spirit of strife and rivalry between our colleges;—not a generous and noble and wholesome rivalry to excel in making good scholars;—but the pitiful rivalry, the discreditable and hurtful ambition to surpass in numbers; as if numerical strength was always real strength, and a long catalogue of names was an infallible proof of superiority in the mode of instruction and in the amount taught and acquired. Far from its being such a proof, to succeed in this object, to attract numbers, and swell the catalogue, and to a certain extent the funds, (for this is also kept in view,) it is too frequently the case, that the standard of study, the measure of qualification, is lowered; the examinations formal and imperfect; and the discipline lax;—and that instead of offering attractions to pupils by excellence in instruction, the argument used to draw them to the particular college or colleges, is, the greater facilities afforded for *getting through*, as it is called.

Another evil arising from the same source, in itself and in its results affecting injuriously the interests of sound learning, and calculated to lower the general literary character of our country, is, the temptation which these numerous and cheap colleges present to many of our young men, of little or no talent, to seek what is called a liberal education, when they might be much more usefully, and in the sequel, much more happily employed, in clearing our forests, in cultivating the soil, or in mercantile or mechanical pursuits. Hence it is that the learned professions are crowded with men, who are a burden to themselves and their friends, and a disgrace to their calling; or if not a disgrace, certainly of no sort of use, either to themselves or the public. Having *gone through* college on the before mentioned system of *learning made easy*, and obtained the great desideratum, a *degree*, they account themselves scholars, and as such, as a matter of course, they must study a profession. And having studied a profession, and obtained, by hook or by crook, a license to practise, they cannot descend to what they erroneously regard as less honorable occupations, though perhaps convinced themselves, of what is manifest to all beside, of their disqualification both in talents and attainments, for the profession they have chosen, and their very meagre hope of succeeding in it. They have prepared themselves to be lawyers, or physicians, or clergymen—their ill-judging friends expect them to be such—and though without clients, or patients, or parishes, as the case may be, and despairing of obtaining them, and almost starving, they cannot change. The consequence is, to *society*, a race of useless drones, and sometimes of demoralized idlers; and to themselves, if they possess the ordinary sensibilities of men, or have not smothered every noble and generous feeling of the heart by reckless dissipation, a life of protracted mortification, of lingering mental torture.

The defective state of collegiate education among us, may be traced, moreover, to the ordinary system of instruction and discipline and the course of study. The system which obtains in most of the colleges in this country, is borrowed from the universities of Great Britain, particularly those of England; and it is *their* system on a small scale, without any of its favorable circumstances and peculiar advantages;—a mere miniature resemblance, without any of the grand features of the original;—and in some instances little better than a caricature.

This system contemplates a period of preparatory study for the first degree in the arts, of four years; and four classes, Freshman, Sophomore, Junior, and Senior; to each of which is prescribed a certain course of study, and a certain routine of instruction, or rather of recitation, (for, so far as the teachers are concerned, it amounts to little more than this,) occupying one year. In many colleges, however, this arrangement is not strictly adhered too; but students are allowed to enter in advance, as it is called, upon sustaining an examination on the previous studies of the class they propose to enter; and thus it happens, that many do not spend more than three, many only two, and not unfrequently, only one year in connection with the institution and under its academic shade. To this plan of seeking an advanced standing, there is no very great objection per se—provided the initiatory examination be faithful and thorough and reasonably strict. For proficiency, in all cases, proficiency determined by a proper examination, might well be made the ground of academic privileges and collegiate honors. But unfortunately, these initiatory examinations, like the regular examinations, are too often mere matters of form, and afford no test of the real merits and qualifications of the candidate. And then the system works bad in this respect, as in most others. Now what are the effects of the usual and prevalent system of our collegiate education, as it has been succinctly stated? To my mind they are decidedly injurious. Admitting the standard of qualification, for instance, to be high, the course of study extensive, and conformity rigidly exacted, (and this from its unpopularity among our young men so generally in a hurry to get through; and its effect to diminish the number of pupils in any institution where it may be adopted, is seldom the case,) in this its most favorable aspect, it is objectionable, as offering no adequate motive to exertion, as cramping the energies of the intellectual and the studious, giving them a distaste for study, and creating habits of indolence and feelings of indifference, by compelling them to creep along, pari passu, with drones and dunces. There is no adequate stimulus to ambition, no inspiring motive to exertion;—nothing to strike out the latent spark of genius, enkindle and keep alive its flickering flame, or when it burns ever so brightly, to keep it fed and encouraged. The same course, for the same period, and pretty much with the same issue, is common to all. The industrious, the studious, the intellectual member of the class, has little or no advantage over the lazy, the careless, and the dull. If the prescribed course is complied with, and its usual period of four years, or three, or two, or one, as the case may be, is spent in recitation in the several classes or class, and the tuition fees are duly paid, a degree, the great and paramount object, follows as a matter of course, and follows alike to all. Consequently the only anxiety with the great majority is to keep up with the class, and sustain a standing sufficient to meet the easy requisitions of the statutes, and the frequently still easier carrying out of the statutes on the part of the instructors, and pay just so much attention to their books, and no more, as shall suffice to slip them through college, and enable them to pass a tolerable muster at the final examination, which is often a mere farce, and secure a diploma. The idle, in the sequel, is just as well off as the industrious; the stupid is on the same footing with the intelligent, with perhaps the simple exception, that when the number of graduates is large, the former are cut off (no great privation to themselves and certainly no loss to the audience) from figuring as orators at the commencement; and instead of a paltry gold or silver medal, or a gorgeously bound volume, which in some colleges are bestowed as rewards of merit, they get nothing but the simple parchment. In all other respects, the indolent and the dull are as well off as the brightest and best scholars of their class. For collegiate distinctions are notoriously ephemeral and proverbially indecisive; and never very extensively known, are very soon forgotten even by those more immediately concerned.

The system operates more or less injuriously on the instructors also. Its tendency is to create and cherish listlessness and indifference towards their important avocations, and to the progress, proficiency and acquisitions of their pupils. The college course is fixed, it prescribes such and such books to be read and studied in the several branches of science which it embraces; and this prescription becomes in general the *measure* of the teacher's care, and the *boundary* of their exertions. The quantity directed by the statutes to be recited is all that they are apt to concern themselves about; the quality of recitation is of minor importance. And if the requisitions of the course be measurably met in the former respect, by the several classes, and the daily recitations tolerably decent, or not intolerably deficient, they are satisfied, and seem to regard their duty, and *all* their duty discharged. The dull, ordinary routine, as it is practically gone over, meets the expectations of those to whom they are officially responsible, and satisfies themselves. Beyond it, they have not a desire nor a purpose. They fulfil the requirements of their employers, they obtain their stipulated compensation independent of their pupils and of the public, and they have no ulterior care and concern, so far as the college and the interests of literature are involved. Hence they have little or no motive to put forth their intellectual strength and energy and apply their erudition, if they happen to have any;—and little or no incentive to exert themselves in advancing the progress of those whom they profess to instruct, or in creating and sustaining a high personal literary reputation. What wonder then, that scholarship among us is so generally below mediocrity—that the attainments of our graduates are so mortifyingly superficial—that collegiate distinctions are so often conferred "on skulls that cannot be taught or will not learn,"—and that so many Christians in literature are palmed off on an unsuspicious world as educated men.

Another cause of the defective state of collegiate education among us, may be found in the inferior qualifications, and so far as aptness to teach is concerned, want of qualification, of too many of those who rank as Professors and Tutors in our seminaries of learning, arising from the manner in which their services are remunerated, and the leading principle that governs in their selection. *Cheapness*, that bane of every thing in education that is excellent and valuable, is the grand consideration. Instructors are selected, not for their talents and attainments, their distinguished reputation for scholarship, and their aptitude to teach and govern, but because they will work *cheap*. Hence it is that if there be sufficient literary and scientific qualification, which when the remuneration is inadequate can hardly be expected, there is no motive to do justice, either to themselves or their pupils. Hence too the engagement is only temporary—and frequently only taken up as a means of support whilst the individual is pursuing professional studies or some other ulterior and foreign object; which pursuit, and not the improvement of those committed to his instruction, forms the prominent and engrossing subject of his solicitude and attention. With salaries inadequate to afford any thing like that freedom from secular care and that learned leisure, so essential to make the finished scholar and the distinguished and efficient teacher, the highest ambition of too many of our collegiate instructors, is to get through the drudgery they have undertaken with the least possible trouble to themselves, and with more or less indifference, to the progress of their students. Their efforts (and who can well blame them?) are proportionate to their pay; their instruction, such as it is, merely nominal; and the acquisitions of those whom they *profess to teach*, but in fact do little more than *hear recite*, are consequently proportionate. And the result is,—scholars without education;—educated men with only limited attainments and superficial knowledge—a race of young sciolists, with pride and self-conceit proportionate to their ignorance—our national literary character low and degraded—our seminaries, our collegiate institutions, with high-sounding names and lofty pretensions, many of them laughing-stocks, butts for ridicule, and objects of contempt—or, alas! mere haunts of idleness, profligacy, vice, and reckless dissipation.—*Rev. Dr. Upfold.*

COMMUNICATIONS.

For the Churchman.

YORK MINSTER.

CHRONICLE OF THE TIMES OF WICKLIFFE.

(*Concluded.*)

Our chance companions thus set out together. Their path lay beside the skirts of the neighboring forest, now leafless; yet made vocal with the solemn anthems of the December wind, as it sighed through the shorn and gnarled branches of many an ancient oak. Passing out of one of these forest glades, they entered into—what in summer time would have been—a secluded dell. At the termination of a devious footpath, they came to a rudely constructed little hermitage, surmounted by a stone cross, which was overrun with emerald looking moss and gray lichen. This singular structure had been the comfortless abode of a harmless anchorite for many years; but since his death had been deserted, and was fast going to ruin.—And here, the gipsey child informed Walter, lay the dying one. As they were about entering this gloomy cell, a gipsey woman, wild, as if she had just fled from the tents of the burning desert, darted from within the low portal, and stood before them. She whispered at the same time, "I have found and brought our sister a holy man. I know not who this reverend father may be," she continued, addressing herself to the child, "who came so readily and graciously at a poor outcast's bidding. I met him journeying on the road to Beverly."

"Then I can tell you," said Walter, who had been listening most intently during this conversation. "I can tell thee who is within, now that I hear that familiar voice; and you need not be surprised at this act of kindness when I tell thee, thou hast brought hither Master John Wickliffe."

"God reward him!" exclaimed the gipsey woman. "May the gipsey's God bless him!"

"Amen to that prayer!" again responded Walter.

There was now a silent interval. The speakers embraced it, and entered noiselessly into the cell together.

The interior of the cave presented a scene, both remarkable and impressive. In a corner of this cheerless apartment, upon the cold, damp earth, with nothing to lie upon, save a few dry leaves and rushes, and a fragment of coarse frieze, lay the dying gipsey. A handful of brands were blazing in the centre of the apartment, which threw a lurid glare upon the ghastly countenance of the death-stricken.—Close beside the woman, and in the attitude of prayer, was seen the form of Wickliffe, habited in the clerical costume of the time. His robes were ample, and flowing in their fashion, which imparted a singular dignity to his figure. But his countenance—how expressive and characteristic of his benign soul! and, lit up as it now was with mild serenity, whilst assuaging the bitter pangs of dissolution, it seemed truly to indicate and reveal, the just and righteous Reformer.

A most thrilling scene was this to the silent spectators. The child had now overcome the awe and terror which had startled her at beholding death for the first time; she approached the side of the dying woman. The wretched gipsey stretched out her feeble arms to embrace the child. This seemed her last effort: she gazed wildly at the serene countenance of Wickliffe, who seemed to comprehend that anxious look, whilst he uttered, audibly, the words, "GOD speed thy soul, daughter!" A faint smile for a moment kindled up the rigid countenance of the woman—a convulsive shiver shook her frame—her eyes glared with unearthly vividness around, then closed again. A feeble shriek startled the little group assembled near the departing one, whose troubled spirit, in another moment, fled from this fleeting world forever.

It was not until that moment that Wickliffe's eye met that of Walter Gower, but it was at the same time a look of kind recognition. They were no strangers to each other. Both were born in the same place, not far from Richmond, in Yorkshire. They had been playmates in infancy, and had passed the days of boyhood together. Boyhood sport and boyhood adventure had at length given place to other views and prospects. Events had separated, and made their paths in life as opposite as their respective dispositions and characters originally indicated. Walter was placed with a cunning workman in art, whilst Wickliffe's ardent desire was to covet book-craft. He became a student very early in life, and his parents subsequently sent him to Queen's College, Oxford—a seminary then recently founded by Queen Philippa, wife of Edward the Third. Here he soon distinguished himself for his indefatigable application to study. The two friends had frequently met, however, in after life. Their respective pursuits, diverse as they were, had nevertheless brought them constantly into contact; whilst neither party had ever forgotten their boyhood fellowship and acts of mutual assistance when they had been in peril, whilst sporting together in the river Tees. This explanation will account for the quick recognition of Wickliffe by Walter, already noticed. The latter individual was at this time engaged in executing some embellishments for the choir of York Minster; indeed, his skill had been found indispensable in the decorative part of that edifice. Wickliffe's professional duties had made it necessary for him to be at Beverly during the festival of Christmas, and thus it was that the friends met at this moment. It is not therefore surprising that they greeted each other with pleasure, whilst Wickliffe thus addressed Walter:

"Good Walter, thou wast but this instant in my thoughts. I need thy services; wilt thou aid me in protecting this child?"—At the same time Wickliffe laid his hand upon the head and thick clustering locks of golden hair, which fell over the shoulders of the little messenger who had conducted Walter to the abode of death. "But before I ask so important a matter of thee," he continued, "let me put thee into possession of my reasons for requesting this charitable deed at thy hands."

So saying, Wickliffe revealed to Walter the dying confession of the gipsey woman—that the beautifuld child, on whose silken hair his hand rested—was stolen!

"I thought as much!" exclaimed Walter. "There can be no gipsey blood in so fair a brow! But whence and from whom was she stolen?"

"That I am unable to answer," was the reply of Wickliffe; who stated, that when he arrived at the hermitage, he found life fast ebbing from the woman; that she spoke very unintelligibly; all he could glean was, that the child had been stolen by her. She had doubtless thought she had made him understand from whom: but it had not been possible to hear any thing distinctly. She had succeeded, however, in making him comprehend that it was her last wish that the stolen child should be restored. This he had engaged to do, if it were possible or practicable. At the same time he exhibited a very curious amulet, attached to a golden chain, which he said the woman put into his hands, and intimated that it belonged to the little girl.

"This may possibly lead to the discovery of the parents: therefore I place it in thy keeping," said Wickliffe. "In the mean time, wilt thou co-operate with me in rescuing this little one from vile degradation and a gipsey life? '*Afferte* DOMINO'—bring unto the LORD! Verily, by so doing, thou shalt have thy reward in this world, and in that which is to come; recompense shall not be wanting."

"Reward! recompense! good Master Wickliffe?" replied Walter, with energy; "may evil light upon the head of the caitiff who looks for reward or recompense, when his own heart and good Master Wickliffe beside, teaches him his duty! Reward, recompense, for this small matter?—never name it! I am well contented in protecting the friendless."

"Be it as thou wilt," replied Wickliffe; "nevertheless, I tell thee thou shalt assuredly have thy reward."

And with these words the conversation ended. The attendant gipsey woman made no objection to the present disposal of the child. The deceased was removed and interred by her tribe, and the little elève or disciple of Wickliffe, whose name was Edith, quickly constituted one of the family of the worthy Walter Gower.

Some time had already passed by, yet no clue to the parents of Edith had been discovered. In the mean time every care had been bestowed upon her education by Wickliffe; and rarely had any child been found so apt at learning. In those times, it was a wonder for any one to attain book-lore, save the ecclesiastic. It was therefore a matter of great surprise and marvel, when it became known that a gipsey's child—as she was supposed to be—could read. But if it were strange to find a little girl constantly conning a book, the book she was found studying was more rare still; it was the Bible, which was continually in her hands. To read this book with more satisfaction and delight, it was the daily practice of Edith to steal off from home to the old hermitage, where she could pursue her studies undisturbed. Here she was often found by the forest ranger, sitting upon the mossy stone at the entrance, as the twilight shadows fell around; but she would read on.

Often would the passing pilgrim, or the straggling forester as he returned through this secluded dell, stop and accost the little maiden, and inquire what mysterious page could so interest a child. Her answers were always so winning and sweetly expressed, that the traveller would lay aside his staff, the forester his tough-stringed bow, or perchance throw down his burden of noble deer, and listen to Edith as she read a page from this wonderful book—a chapter from the Gospels, which Wickliffe had given her. Her auditors, in their simplicity, would hardly know which to wonder at most, the marvellous words of Holy Writ, or the female prodigy who was thus able to understand that of which, it was then thought, only learned clerks and divines had any knowledge. Walter Gower would thus frequently find Edith engaged and surrounded, as he sought her in the evening, often with quite a group around her, composed of pilgrims, rangers, and foresters.

But soon were these pleasant moments disturbed. An edict from the ecclesiastical tribunal was proclaimed: it declared it heresy to read the Bible! Edith and her simple audience no longer met together in public. The reading of Holy Writ was now done stealthily and in secret. But the edict fell heavily upon Walter Gower. It had been ascertained that he had long aided and abetted others in disseminating the translations of Wickliffe. From that moment he was an attainted person, and held in secret mistrust. He resolved, therefore, to leave York, and seek an asylum elsewhere. This, through the kind influence of Wickliffe, was easily effected.

Some years had passed, and Walter was quietly settled in London, pursuing his usual avocations. Edith had reached womanhood, but nothing had yet transpired to reveal her parentage. She was not only remarkable for the usual accomplishments which adorn her sex, but she might be considered a learned woman, possessing very rare gifts and endowments. One of these unusual talents was her superior knowledge of the penman's art. No clerk nor monkish scribe in London could excel her in the beauty of her manuscripts. She could also illuminate, embellish, and decorate them with wonderful designs. Many of her countrymen were indebted to her art and industry for the reading of the Bible; for Wickliffe at this time was busily engaged in disseminating his translations of the Scriptures, in fragments or portions, and Edith was of great assistance to him in making these copies—thus repaying, in some degree, the deep obligation she was under to her kind benefactor and friend.

But a fearful storm was now gathering over the devoted head of that undaunted champion of light and truth—the good and great Wickliffe. Stratagem, menace, and art, severally and ceaselessly, were employed for the purpose of intimidating this fearless and intrepid Reformer. The heresies of Wickliffe, as they were then called, had aroused his enemies, and made them numerous, subtle, and formidable. The numerous swarms of mendicant friars against whom he had waged incessant war, preached against and defamed him. The power was only wanting, to treat his quick and animated body with that fiendish contumely which the Council of Constance, more than forty years after his death, thought to dishonor his quiet remains, by burning, and then casting them into the brook Swift. His followers, under the name of Lollards, were everywhere held traitors to the Church and State; until at length the intrepid Reformer himself was cited to appear before the Convocation of St. Paul's, on the third of February, 1377, and answer to certain charges preferred against him.

The result of that celebrated attempt to crush Wickliffe is well known. It terminated in the suspension of the civil and ecclesiastical process against him at that time: he retired unharmed. The excitement then existing, however, was terrible.

The work of reform commenced by Wickliffe against the mendicant friars—the dissemination of the Holy Scriptures in the vernacular tongue, together with his unflinching attack upon the abuses of papal domination, excited the wrath and indignation of the emissaries of Rome. But the good work had been committed to a potent and intrepid spirit—a spirit unquenchable—it could not be put down. The translations of Wickliffe were everywhere proclaimed "a new revelation of the WORD of GOD!" His remarkable, nay, extraordinary career—when the times in which he lived are considered—raised for him a host of foes; but at the same time his friends were potent and numerous. Those friends exulted in being called Wickliffites. Many were powerful and influential noblemen; and it was to a prominent one amongst those distinguished men, that the early Reformer was indebted, under GOD, for that sustained strength which enabled him to breast and buffet the waves of those tempestuous times. And he had great need of all the support that firm friends and good counsel could command. Those were indeed perilous times—times fraught with imminent danger to the life and doctrine of the great Reformer of his age.

Tumult and disorder followed the breaking up of the celebrated council at St. Paul's. The friendly offices of a noble earl had served Wickliffe on that occasion; nor did he desert him when he left the Cathedral and his wily and subtle judges.

The intense anxiety of Walter Gower and Edith, during the pending difficulties of their good friend, may readily be imagined. It absorbed all their thoughts, and awakened their most anxious solicitude; whilst their fervent prayers were continually wafted to heaven for his deliverance.

Wickliffe speedily left London to resume his interrupted studies and labors. Whilst thus occupied, several months had rolled by, until the festival of Christmas was once more approaching. A messenger from the brave earl, already alluded to, now found Wickliffe at Lutterworth, in Leicestershire. His presence was requested by the earl at his castle in Northumberland, for the purpose of consulting him upon some arrangements connected with a chapel he had just completed. Wickliffe immediately set out upon this visit to his tried friend. After inspecting the interior of this new and beautiful chapel, and giving the desired advice, the Reformer drew from beneath the ample folds of his robe, a superb looking volume, and at the same time presented it to the earl as a suitable thankoffering. The earl received the book with many grateful acknowledgments. It was the Gospels, translated by Wickliffe; and most sumptuous-looking was this rare tome. It was bound in purple velvet, having golden clasps and bosses, highly chased and decorated by some very cunning artificer. It had also the arms of the earl upon the cover, exquisitely embroidered. But if the costliness of the exterior surprised the earl, how much more was he charmed and delighted with the emblazoned manuscript itself. He could not refrain from expressing his wonder and surprise at its rare beauty.

"Whence obtained you this most cunning of all penmen, whose skill surpasses all that my eyes ever beheld?" asked the earl.

"It is not the work of a man," answered Wickliffe, "but of a woman."

The earl was now perfectly amazed. It seemed to him quite a miracle that so exquisite a piece of penmanship could have been done by female hands.

"I will give you the history of this rare scribe," said Wickliffe; "it is quite as curious as the written text itself."

"Then relate it at our dinner, when my good lady can also hear it; it may serve to divert her melancholy."

So saying, the earl marshalled Wickliffe to the great hall, where the dinner was at that moment smoking upon the ample and festive board. At the proper time, Wickliffe commenced the history of Edith—for it was her hand, pen, and needle, which had prepared this costly book. During its recital, however, the earl's lady was observed to turn pale, and finally swooned away. The earl, much alarmed, informed Wickliffe that the present illness and long standing melancholy of his lady, was caused by the loss of their daughter when a child: she had been stolen whilst he was absent in the Holy Land. No traces of her had ever been discovered, and she was supposed to have perished long since. This was no rare thing, however, in those days.

A light now broke in upon the mind of Wickliffe. His dearly cherished elève could be no other than the earl's stolen child—the age and other circumstances, all confirmed it. Nay, if anything were wanting to corroborate the fact, the amulet was accurately described, and was at once proof, strong as holy writ. There could be none other like it in all England: the earl had obtained it at Jerusalem, to decorate the child. Beside, Wickliffe testified to a slight scar upon the arm of Edith, when he first met with her; but it had disappeared with time. This had been caused, it appeared, by a favorite dog, who was wont to be the playmate of fair Edith.

Thus, in a most extraordinary manner, were the parents of Edith discovered. And quickly did the good earl set off for London to conduct his child to the ancient halls of her ancestors. And never had that banquet-hall witnessed so thrilling a spectacle, as it did on the ensuing Christmas day, when the earl's kindred and friends sat at the festive board; and the health and long life of the recovered Edith—as it was proclaimed—shook the rafters of the oaken ceiling.

It was at this high period of mirth and rejoicing, that Wickliffe left his seat and approached Walter Gower, who was also present at that memorable feast, and thus addressed him:

"In times past, I assured thee, thou shouldst have *thy* reward. Behold, I am commissioned by our host, the noble earl, thus publicly to bestow a gift of land, and other possessions, upon thee and thine for ever. Take thou the deed, and may GOD's blessing go along with it!"

So saying, he handed the legal document to Walter, whilst the old hall again resounded with the acclamations of the delighted guests and spectators.

And thus endeth the CHRONICLE.

The recollection of the hour passed in the sanctuary of York Minster, will not soon fade away, or be readily effaced from my memory. It was solemn and impressive. Although no pious services were then heard—no sacred melody, like the song of Cherubim and Seraphim, floated amongst those gray arches and sumptuous tombs:—there was a religious tranquillity in the very repose and silence of the temple. No crowd of devout worshippers knelt within its ample choir and nave—no sound fell upon the listening ear, save the ordinary footsteps of the gray-headed verger, as he quietly paced the deserted aisles. Still, the quickening spirit of devotion, like the pictured and seraphic form of RELIGION herself, seemed to spread her gentle wings amongst the twilight recesses of that stately pile, and dove-like, to rest or hover over her holy and consecrated nestling place. D.

For the Churchman.

A PRESBYTER TO "ANOTHER PRESBYTER."

It is an old saying, "we ought to practice as well as preach." You make a grievous complaint against two of your fellow Presbyters, for making what you are pleased to regard as unfair "insinuations;" but are your own garments clear of the sin which you charge upon your peers?

You insinuate that my taste is poor, in the figure which I used of "feathering a nest." That may be. It is not however the correctness of my taste that is at issue between us, but the misuse of sacred missionary funds.

I admit my figure implied that the Committee, in my judgment, were making a most extravagant use of these funds; and in case the whole of them voted in favor of this extravagance, that one of their number aided thereby, as far as his vote was concerned, to authorize this extravagance; and while doing so, as things have resulted, did himself, at the same time, a good pecuniary service. But I deny that "it amounts to a direct charge of peculation and embezzlement against the Domestic Committee; or at least against some one member of that Committee." This is purely your own "insinuation."

You are pleased to say, that, in your judgment, my communication was "unworthy of any clergyman of the Church, and unfit for the columns of the Churchman." Had you written in a more cool and collected strain, you might perchance have thought otherwise. But however that might be, the weapon with which you strike me, may be taken out of your hands, and used in turn on your own person.

"The Domestic Secretary and Agent states in his circular, that the whole amount of money received for five and a half months, amounted to $5,882. His expenses for salary, &c., &c., during that time, were $1,872." This, as "E. M. J." has shown, is 32 per cent on the whole amount received during five and a half months.

Now we may be allowed in turn to "conceive,"

that a communication like this, sent out to all our clergy, a large part of whom are struggling with poverty and manifold privations in infant parishes; enjoining on them to send forthwith their pious offerings to the Domestic Committee; such an immense per cent. of which is to be expended in giving the Domestic office "butter out of a lordly dish," and to lift it up to look out in majesty and without sympathy, on the miseries of the clergy; is so "unworthy" of good example, so unlike primitive pattern and Catholic self-denial, that it is "altogether unfit for the columns" of a Church periodical, to be thrown abroad to discourage our true-hearted laborers, who are sustaining the brunt of the battle, and bearing the burden and heat of the day.

We supplicate "Another Presbyter," and all who think with him, to consider what must be the consequences, unless there be a reasonable reform of this extravagant use of our missionary funds. Should this reform not take place, we have reason to fear that we shall forfeit God's blessing, the streams of benevolence will be dried up, and our missionary operations prostrated for a long time.

A Presbyter.

For the Churchman.

Mr. Editor,—

I do not think, that if your correspondent "Pius Æneas" had put his own name at the *bottom* rather than mine at the *top* of his communication, I should trouble myself to prove *to him* that there is a difference between what the Church *recommends* and what she *commands*; and that we are not as much obliged to adopt a missionary scheme *proposed* to her members, as we should be, if she had set it forth by canon, and *required compliance.*

I have carefully looked over the statement made by me in regard to the expenses of our missionary establishment, and notwithstanding the mist thrown around the subject by "Anti-Mistake," *the facts are indisputable,* that the expenditures in salaries, printing, exchanges? (query?) &c. &c., for the last year, amounted to 15 per cent!! and that for the "five months and three weeks," to which reference was made, *the salary,* &c., &c., being the same as the last year, the expenditure was 32 per cent!!—at the rate of $340 per month, or $4,080 per year.

E. M. J.

For the Churchman.

BOARD OF MISSIONS.

Rev. and Dear Sir,—In your paper of January 1st, a short letter was printed with the signature of "A Presbyter." It is justly commented on by "Another Presbyter," in your paper of the 8th inst. For my own part, I considered the original letter as an awkward attempt at irony, and as such, let it pass; although sorry to see such language used in any way to presbyters of the Church. Such language can never aid the cause of truth; or do good in the way in which, *perhaps,* your correspondent intended. Private character is never the fit object of attack in *public* matters. As, however, some months ago I printed a pamphlet on the same subject, with the same signature; and as I should be sorry to have the above mentioned letter ascribed to me; will you have the goodness to insert this, so that I may escape the imputation of being the author of what "Another Presbyter" so justly complains of?

A Presbyter.

For the Churchman.

JOHN CALVIN ON "BAPTISMAL REGENERATION."

Mr. Editor,—If there is any one doctrine of our Church which ought to be cherished by its faithful members, it is that of "baptismal regeneration." The duties which flow from it—the privileges it confers—the blessings it ensures—all tend to endear it to our hearts, as one of the most inestimable ordinances, a precious gift to our sinful world. It is the commencement of a new and spiritual life, which, if man is faithful to his baptismal vows, conducts him, as certainly as the word of God is true, to a state of endless felicity. Where this doctrine is rejected, we find, as might be expected, that little importance is placed upon baptism, and that, in fact, it is understood to mean just nothing at all. On this point, I cannot quote better authority than the late Pres. Dwight, of Yale College, who thus remarks: (*Sermon* 156, *vol.* 4, *p.* 310.)

"It is not unusual for a minister of the Gospel to devote twenty-four sermons annually to the consideration of the Lord's supper; twelve delivered at what, in this country, is commonly styled the sacramental lecture, and twelve more on the several Sabbaths consecrated to the administration of this sacrament. On baptism, at the same time, ministers rarely preach. Perhaps it is no unreasonable supposition, that the subjects of this discourse ('Baptism—its reality and intention') are now, for the first time, brought out in the desk to the consideration of a great part of this audience. *Why such a difference is made between two institutions of Christ, invested with the same authority, solemnity, and influence, I am unable to determine.* But whatever may be the ground of this distinction, I am satisfied that it cannot be a good one. There is but too much reason to believe, that not only the persons, particularly the children, who have been baptized, but the parents also, are, in many instances, lamentably ignorant of the nature of this institution, the truths which it declares, the duties which it involves, and the privileges which it confers."

Again: "How many persons are now in this house, who have been dedicated to God by baptism in their infancy, and yet, who never thought of a single privilege, realized a single obligation, nor performed a single duty, created by this ordinance. It is perhaps questionable, whether some of them are not now ignorant whether they have been baptized or not!"

And yet one of the main arguments of Dr. Dwight for infant baptism, is, that "children to whom this ordinance has been administered, are doubly assured of the *certain* and inestimable benefits of religious education." The reason why this ordinance is undervalued and lightly esteemed in New England, may be readily gathered from a few extracts of the same sermon which contains the above quotations. For example, "God has nowhere promised, that children shall be regenerated either in, or by, the administration of baptism." "Very high evidence is necessary to convince a sober man, that God has, in this manner, placed the salvation of mankind in the hands and under the control of their fellow men. To me, it appears evident, that the clergy of the *Romish Church* taught this doctrine, supremely, if not solely, to extend their own domination, and to place mankind at their feet," (although it admitted the validity of lay-baptism!) "He whose agency becomes indispensable to the salvation of others, he who can confer salvation on others, will, so far as this power is admitted, bring them universally under subjection to his pleasure. No man in his senses will question the decisions of him who can give or refuse salvation. Is it credible, that such stupendous power should be placed in human hands?"—all which shows that Dr. D. did not understand what he was talking about—for no one ever taught that baptism conferred salvation unconditionally, except in infancy and childhood, which is maintained by Dr. D. himself. The great stumbling-block in the way of Dr. D., as well as many others at the present day, was, and is, that as they deny the possibility of falling from grace, and as it is certain that large numbers who are baptized do not live the Christian life, nor give evidence of real conversion, therefore the doctrine of baptismal regeneration is contradicted by experience, and cannot be true. But the Church nowhere teaches that baptism necessarily ensures a holy life, or entitles its recipient, *unconditionally,* to the kingdom of heaven. We are told that it is "an outward and visible sign of an inward and spiritual grace, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." But whether this inward and spiritual grace be indeed "a death unto sin, and a new birth unto righteousness," depends upon the improvement of the grace imparted,—the *germ* is implanted: whether it lives to bring forth *fruit,* depends upon the degree of cultivation it receives. This seminal principle of grace is imparted to every one, in baptism, to profit withal; and the improvement or misimprovement of it, constitutes his probation. If rightly understood, it is no exaggeration to say, that in baptism, a child is made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven," for he is introduced into the number of the "elect"—the visible Church, or family of Christ—thus becoming a child of God's kingdom upon earth, and if faithful to his promises, which is presumed, an inheritor of the kingdom of heaven. So that it has truly been said, "the transition from this thraldom and degradation of nature into the glorious privileges of the family of grace, can be represented by no less a figure than that of a new birth—even our regeneration." This is the doctrine which was taught at the time of the reformation, and embodied in our Prayer Book, but which, strange as it may appear, is now repudiated by many unworthy sons of the Church, who seem to be anxious to deny the value of the privileges they enjoy, and to fritter away the most important ordinance which God has instituted for the salvation of man.

The opposite theory is the fruit of ultra-Protestantism, and was unknown to the early English Reformers, and even to Calvin himself, who was a staunch advocate for the doctrine of baptismal regeneration. In proof of this, I shall quote pretty freely from Calvin's "Institutes of the Christian Religion." (*B. iv. c.* 15.)

"Baptism is a sign of initiation, by which we are admitted into the society of the Church, in order that being incorporated into Christ, we may be numbered among the children of God. It is proposed to us by the Lord, as a symbol and token of our purification; or to express my meaning more fully, it resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed unto us. For he commands all who believe to be baptized for the remission of their sins. Therefore those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principal thing in baptism; which is, that we ought to receive it with this promise, 'He that believeth and is baptized shall be saved.'" "We ought to conclude that at whatever time we are baptized, we are washed and purified for the whole of life. Whenever we have fallen, therefore, we must recur to the remembrance of baptism, and arm our minds with the consideration of it, that we may be always certified and assured of the remission of sins. For though when it has been once administered, it appears to be past, yet it is not abolished by subsequent sins. For the purity of Christ is offered to us in it; and that always retains its virtue, is never overcome by any blemishes, but purifies and obliterates all our defilements." "By baptism, Christ has made us partakers of his death, in order that we may be engrafted into it. And as the scion derives substance and nourishment from the root on which it is engrafted, so they who receive baptism with the faith with which they ought to receive it, truly experience the efficacy of Christ's death in the mortification of the flesh, and also the energy of his resurrection in the vivification of the spirit. Thus, in baptism, we are promised, first, the gratuitous remission of sins, and imputation of righteousness; and secondly, the grace of the Holy Spirit to reform us to newness of life."

"The last advantage which our faith receives from baptism, is the certain testimony it affords us, that we are not only engrafted into the life and death of Christ, but are so united as to be partakers of all his benefits. For this reason he dedicated and sanctified baptism in his own body, that he might have it common with us, as a most firm bond of the union and society which he has condescended to form with us; so that Paul proves from it, that we are the children of God, because we have put on Christ in baptism." "Even infants themselves bring their own condemnation into the world with them,—who, though they have not yet produced the fruits of their iniquity, yet have the seed of it within them; even their whole nature is, as it were, a seed of sin; and therefore cannot but be odious and abominable to God. By baptism, the faithful are certified that this condemnation is removed from them; since, as we said, the Lord promises us by this sign, that a full and entire remission is granted, both of the guilt which is to be imputed to us, and of the punishment to be inflicted on account of that guilt; they also receive righteousness, such as the people of God may obtain in this life, that is, only by imputation, because the Lord, in his mercy, accepts them as righteous and innocent." "We conclude, therefore, that we are baptized into the mortification of the flesh, which commences in us at baptism, which we pursue from day to day, and which will be perfected, when we shall pass out of this world to the Lord." "When they ask us, what faith we had for many years after our baptism, in order to show that our baptism was vain, since baptism is not sanctified to us except by the word of promise received in faith; to this inquiry we answer, that being blind and unbelieving for a long time, we did not embrace the promise which had been given to us in baptism, yet that the promise itself, as it was from God, always remained steady, firm, and true. Though all men were false and perfidious, yet God ceases not to be true; though all men were lost, yet Christ remains a Saviour. We confess therefore, that during that time we received no advantage whatever from baptism, because we totally neglected the promise offered to us in it, without which baptism is nothing."

"It is a principle sufficiently known and acknowledged by all the faithful, that the right consideration of sacramental signs consists not merely in the external ceremonies, but that it chiefly depends on the promise and the spiritual mysteries which the Lord has appointed those ceremonies to represent. Whoever, therefore, wishes to be fully informed of the meaning of baptism, and what baptism is, must not fix his attention on the element and the outward spectacle, but must rather elevate his thoughts to the promises of God which are offered to us in it, and to those internal and spiritual things which it represents to us. He who discovers these things has attained the solid truth and all the substance of baptism, and thence he will also learn the reason and use of the external sprinkling. On the other hand, he who contemptuously disregards these things, and confines his attention entirely to the visible ceremony, will understand neither the force nor propriety of baptism, nor even the meaning or use of the water. The Scripture shows that the first thing represented in it, is the remission and purgation of sins, which we obtain in the blood of Christ; and the second, the mortification of the flesh, which consists in the participation of his death, by which the faithful are *regenerated to newness of life,* and so into communion with him." "They consider themselves as advancing a most powerful argument for excluding infants from baptism, when they allege that by reason of their age, they are not yet capable of understanding the mystery signified in it; that is, spiritual regeneration, which cannot take place in early infancy. Therefore, they conclude they are to be considered in no other view than as children of Adam, till they have attained an age which admits of a second birth. But all these things are uniformly contradicted by the truth of God. For if they must be left among the children of Adam, they are left in death: for in Adam we can only die. On the contrary, Christ commands them to be brought to him. Why? Because he is life, &c. If Christ speaks the truth when he declares himself to be 'life,' it is necessary for us to be engrafted into him, that we may be rescued from the bondage of death. But how, it is inquired, are infants regenerated, who have no knowledge of either good or evil? We reply, that the work of God is not yet without existence, because it is not observed or understood by us. Now, it is certain that some infants are saved; and that they are previously regenerated by the Lord, is beyond all doubt," &c.

The above extracts are ample to show that Calvin was a believer in baptismal regeneration; and whoever will take the trouble of reading the 16th chapter of the 4th Book of his Institutes, will find the doctrine sustained and illustrated by a force of argument, and copiousness of scriptural quotation, not even surpassed by the authors of the "Tracts for the Times;" and yet, strange to tell, his followers, both in and out of the Episcopal Church, are constantly denouncing the doctrine as unscriptural, anti-evangelical, and popish. Though Pres. Dwight admits that baptized children, dying in infancy, are saved by the efficacy of baptism, he denies that adult age receives any benefits from the ordinance, though he does not venture to draw the line where its efficacy ceases. There seems to be some inconsistency between the following passages, taken from his sermon already quoted:

"Although God has required believing parents to dedicate their children to him in baptism, he has nowhere promised that they shall be regenerated either in or by the administration of this ordinance."	"When children die in infancy, and are scripturally dedicated to God in baptism, there is much and very consoling reason furnished, to believe that they are accepted beyond the grave. There is certainly peculiar reason for Christian parents to entertain strong consolation with respect to their offspring; whom God has not only permitted, but required them to offer up to him in this ordinance, *pointing so extensively and so significantly to their purification.*"

This may serve as an example of the absurdities and contradictions into which those persons run, who deny the doctrine of baptismal regeneration. In conclusion, I would merely hint to those who glory in the name of the Genevan Reformer, whether it looks well for them, while in the Church, to reject a doctrine, highly scriptural, and taught in all our formularies, to say nothing of Calvin's advocacy of it while they are teaching other doctrines, unknown to the Catholic Church, and for which they can offer no other authority than the name of the same great Reformer.

A Catholic Layman.

For the Churchman.

THE CHURCH AND THE PUBLIC SCHOOLS.

NO. I.

Reverend and Dear Sir,—I have been astonished to see, in the Churchman of the 20th of November, as well as in other preceding numbers, so slight notice taken of a matter so important as the Common School question. Surely a mere wayside remark upon clerical politicians, is notice too trivial of a subject so important and involving so many principles, which the editor of the Churchman can best elucidate and apply. Should that paper be silent, when the upholders of the school system have been driven into a false position and forced upon ground wholly untenable by the Romanists? When they have been forced to maintain a principle of education which the Catholic as well as the Romanist knows and feels to be false? And when, as the natural result of this false position, the engineers of Jesuitism have gotten the advantage, and are making of this sure ground and foothold for still farther progress? Should the Churchman, I would ask, pass over in silence the manifestly just principle which lies at the bottom of the Romanist claims, until Romanist craft and puritan obstinacy, working together upon that cause, which, if now decided upon right principles, will leave the Romanist no reason of complaint, no pretence for political organization,—in the course of time have so complicated and involved the question, that when the period comes, as come it must, that each citizen must embrace one side or the other, whatever side he join he will have almost as much error as truth to support? And if this be the case, popery will then have assumed that form in which it is ever victorious; the form of a Politico-Religious organization. Can the editor be silent even on the ground of the interests of the Church, when the losses of which the Romanist complains, are felt tenfold by the Catholic Church; when the semblance of education given by that system is, in its tendency and results, as strongly opposed to our interests as it is to theirs; when tenfold the money is paid by the Churchman for the maintenance of a system that prepares the poorer members of it for apostacy from our principles and institutions? And above all, upon what grounds can the Churchman, by the sort of armed neutrality it has hitherto observed, give grounds for the supposition that it countenances the no-popery halloo at present in full cry, when it is well known that a Church which retains the apostolic succession, as Rome does, may and will recover from accumulated corruption, while a body that has left that great safeguard behind, can find no stay in her downward course till it ends in downright and remediless denial of our Lord; especially when we know that in these days, *if they dared,* as in the times of old, when dissent was a great thing upon the earth, prelacy would again be united with popery in that halloo? Many reasons more there are why the Churchman should no longer be neutral, and perhaps the most cogent of them all is this, with which I shall close this catalogue of preliminary questions:—that Church principles, applied as the editor of the Churchman can apply them, are in my estimation sufficient to give a solution for this knot which popery will not, and dissent cannot supply.

These grounds, which I have been thus bold to cast into the form of questions to the editor, have moved me to ask a place in his columns, for a few scattered remarks upon the principles upon which Churchmen should form their opinions upon the matter. The first observation I would make is, that however tardy and backward we may be in boldly acting upon our principles, yet upon these principles consistently held, that opinion which has deluded all sectaries to unite in the project of a common education, the foolish dream of education separate from the Bible, and of the Bible separate from the Church, is as opposite to our belief as it is to the Romanist dogma; for we cannot believe that private judgment, unaidedly exercised upon the holy Scriptures, will bring out consistent and uniform doctrinal belief and practical persuasion. Thus the foundation principle of the system is wholly abhorrent to Church-principle. And on the other hand, the principle upon which we should build the framework of education is not held by them; it is one upon which, as long ago as the age of the first Charles, they poured out all contempt and ridicule; it is the Catholic doctrine of baptismal regeneration.

To explain myself more broadly:—the sectarian doctrine which I know to be uncatholic, and therefore assert to be both unscriptural and untrue, is, that men are made Christians instantaneously and perceptibly, and that this is effected irrespective of all external means, and by a change in his heart whose turning point he can himself perceive. This I believe is a fair and full statement of the opinion. Let us see the operation of this upon education. Surely upon such a ground education is wholly cut off from Christianity. Upon this dogma it cannot aid in conversion; it cannot prepare for it; it cannot furnish the slightest assistance toward it. Knowledge, doctrine, mental training, moral habit, all these, which are the result of education, have on this ground nothing whatsoever to do with Christianity. It is well, quoth the orthodox sectary, to educate children morally, and make them well acquainted with their Bible: but educate them Christians you cannot. True religion cannot be produced by education, and hardly be prepared for by it. Hence is education a thing comparatively unimportant. Hence it must be in effect cut away from religion. And while this dogma is prevalent, the effect must be ever so. The embodiment of this principle is the school system. The Churchman holds not the principle, nor does the Romanist. How then can the former abstain from countenancing the latter, when protesting against the result of a principle which both equally abhor? How is it that the cry against the system has arisen from them and not from us? Because the majority of their members belonging to the lower and poorer class of people are brought under the influence of the system, if they would have any education at all, whereas Churchmen generally can afford to send their children elsewhere. And yet we have poor members as well as they, though in a less proportion.

But to resume. Upon our principles, religion is closely connected with education. We hold the doctrine of baptismal regeneration. The baptized infant is, with us, a MEMBER OF CHRIST, a CHILD OF GOD, an INHERITOR OF THE KINGDOM OF HEAVEN,—and this, he is made by a *sacrament;* a mysterious and inscrutable means of conveying God's grace, the *regenerating* influence of the Holy Spirit; and this is no figure, no metaphor embodied in action, no type, no bare symbol, no sign signifying that which may be or may not, no Jewish sacrament, as Timothy Dwight would make it,—but a saving ordinance, a reality tenfold more real than any phenomenon that is presented to us either in time or yet in space. This view is opposed diametrically to the other; it is the true one too: for of two contradictories, there can be but one true, and though personally I have very high respect for some dissenters, still I cannot let any notion of politeness or liberality prevent me from saying, that their notion of regeneration must be, and is, utterly false; totally so, and this because, as a Christian doctrine, it had no existence till fifteen hundred years after Christ; as a Christian doctrine, it has no existence now, for no branch of the Church of Christ holds it.

Let us look at the bearing of this upon the education question. All the sects around hold the false doctrine of instantaneous conversion; we hold the Catholic doctrine of baptismal regeneration. What effect should this have upon our views of education? This,—that if the baptized infant is a CHILD OF GOD, a MEMBER OF CHRIST, and an INHERITOR OF THE KINGDOM OF HEAVEN, a holier and more awfully responsible trust never was committed to mortal man, than the care of a being endowed with privileges so precious, so unworldly, so supernatural. It follows, too, that the main and great end of education is not to prepare him to bear his part in this world, as an animal that eats and drinks and sleeps, and by labor earns the privileges of eating, drinking, and sleeping, as he will; an animal that marries and is given in marriage, and does not trespass upon the rights of other animals of the same species, except they are of a different color,—red, for instance, or black; which I take to be the full notion of an honest man and good citizen, according to the standard of the times. Such is not the light in which the Churchman should regard the main end of education upon the doctrine alluded to; but its main end will and must be to awaken him to a sense of the conditions thus spiritually created; to manifest to the CHILD OF GOD the duties which that relationship imposes, the privileges it opens to him, and the prospects it gives him, of that unfading land of which he is the inheritor; the main end, I say, of all education is, and must be, to awaken the spiritual sense, in the baptized man, of his mystical membership in that flesh which sanctified our human nature; that spiritual body that is made a quickening spirit. And if this be not done, though parsons brandish the ferula and write prospectuses sanctimoniously,—and though these promissory notes of long date are endorsed by doctors of divinity,—though Greek jostle Latin in the brainpan of the disciple, and all the sciences that end in ology and eke those that end in onomy should dance the keys in his skull,—though he know the Bible from end to end, and can give a reason,—still it is a mere objective thing, a world which lies without him as does the sun, a sphere with which he has no contact. Such, I conceive, is the true Church view of education.

The opposite one, that which cuts away education from religion, is held by all those whom we foolishly call orthodox sects, and they support the system which, as I before said, is its realization. The Socinianized sects uphold it too, and the professed unbeliever more zealously still; for he knows well that to be taught no religion is to believe in none, and that if the poor are so untaught, the rich in another generation will so disbelieve.

But to return. In what relation is the school system to the true one? In that of total opposition. *Sectarianism* is wholly excluded. Good God! to what a state are we come: that all varieties of Christian belief, all shades of doctrine that transcend the chillest theism, should be called *Sectarianism!!* Sectarian doctrines, then, since *such* must be the word, are wholly excluded. For instance, it may not be taught that our most holy and most blessed Lord is God, because of the Unitarians. It cannot be taught that the wicked are punished in another world, because of the Universalists. That Sunday is the Sabbath cannot be taught, because of the seventh-day Baptist; and to follow out this precious system of clothing the naked by stripping the clothed—for followed out it must be if it continue to exist—Swedenborg, Joe Smith, and Rabbi David Kimchi, must have their negative; for the Mormons, the New Jerusalem, and the Jew, have a vestro-moneyed interest in the system. And why the phrase "generation of vipers," applied to the Hebrew doctors of old, should be permitted to stand in the school books of the institution to hurt the feelings of their descendants who yet read the Talmud or traditional sayings of these men; why the hard sayings of Paul, the former disciple of Rabbi Gamaliel, *our* apostle, but in *their* notion an apostate, should be permitted to offend the tender shoot of "Shemith Yisrael"—surely there is no reason. Judaism has as much cause to complain of this, and to insist upon its being effaced, as popery had to blot the page in the School Reader that spoke of Cranmer, Luther, and Leo the Tenth. And why must we not talk of Tetzel and the inquisition, if it may be instilled into the juvenile mind that those respectable individuals, the ancient Pharisees, were whited sepulchres? To change our tone and speak seriously: the end of this system, so liberal in negation, if not now acknowledged by its advocates, if hardly understood at present by its teachers, is yet daily becoming more visible; and that is—that Christianity, when it arrives at the practical development, will have as much place in its schools as it has on the bench of the shoemaker's apprentice, or the slaughter-house of the butcher. And as trade is a means of making bread irrespective of morality, so education will then have become a preparation for trade irrespective of religion. This is the system from which the Romanists are righteously and conscientiously, in my mind, striving to rescue the children of their poorer population; and this is the system for which doctors of divinity harangued, and in their righteous zeal declared they would rather be infidel than papist, i. e., rather deny the Lord that bought them than worship him erroneously. "He would not worship God because the devil bid him." Satan may learn a lesson in tactics from these men.

But to pass on—the question to the Churchman who honestly holds to Church principles, is wholly practical. Will you send your child to a place whence all religion is excluded that will offend the Calvinist, the Jew, the Mormon, the Universalist? Every doctrine that is denied by every variety of sect, from hydra-headed Congregationalism, with its thousand popes, down to the last zoophyte shoot of heresy, the last cleft of the polypus, which knows not yet whether it is to be the head of the ineradicable fungus, or the tail. And when the most ingenious device of Satan is (not perhaps in complete operation, yet in approach to it) the use, namely, of the holy Scriptures as a mere school book, and the consequent attachment to them of all the tedium attached to a mere school book, and the utter exclusion of them as the code of God's laws on earth, and the fountain of doctrine. The child may read the Lord's Prayer, but is he taught it? He may hear of the Ten Commandments, but dare he learn their obligation on himself? He may hear of God, of Jesus, and of the Holy Spirit, but where is the teacher in a common school that dare speak of the Trinity in Unity? He may peruse the narrative of the Last Supper, but in fact and word he must remain entirely ignorant of its meaning and purport. I have had some experience of these schools in the course of my duty as superintendent of a Sunday school in the city, and I shall give a fact which came under my own knowledge in the course of that duty. One Sunday morning, a boy came to enter the school, about fourteen years of age. He could read tolerably; and I proceeded to examine him as to his religious knowledge.

Do you know the Lord's prayer?

"No."

Does not your mother teach you how to pray?

"No."

Have you ever heard of the Ten Commandments?

"No,"—and then recollecting himself,—"Oh, yes, father and mother and Sabba'day."

Well, and what about them?

"I don't know."

Do you know anything about God?

"Yes, God the Father."

Do you know anything of Jesus Christ?

"Yes, I have him in my pocket."

What this last extraordinary reply could mean I could not guess, *till he* took out a small brass crucifix, and said a Roman Catholic boy had given him this, and told him this was Jesus Christ.

This is a literal fact, of a scholar in a common school; and if the reader will bear it in mind, it will be a thread of connexion for further remarks in my next number.

W. A.

For the Churchman.

VINCENT OF LIRINS—ONCE MORE.

Mr. Editor,—

Having been favored with a number of the Record of Jan. 8th, I perceive that P. E. C. has been pleased to fall upon the luckless "priest," with a degree of acrimony and severity for which I am quite at a loss to account; but which, I suppose, is proof positive of his scholarship, good breeding, and Christian courtesy. Truly, from a person of P. E. C.'s attainments, and a correspondent of a paper so exemplifying every Christian grace as the Church Record, I should have looked for other things: *tantæ ne animis cœlestibus iræ?*

But, Mr. Editor, what is the "head and front of *my* offending?" Why, Sir, in the first place, that I have not yet arrived at the same conclusions, concerning Vincent of Lirins, that P. E. C. has done; and secondly, that I have committed the sin against scholarship of giving in full the quotations which he only referred to, and placing by the side of them, his observations and inferences. Now, Sir, I do freely profess myself so little of a student, as not yet to have learned, that a man is less a scholar, for exhibiting in full the testimony he refers to; or that one is less a pedant, for pompously stringing together names of "learned length and thundering sound," without giving his readers the means of judging if he has fairly referred to them. But as I do not feel any particular anxiety in relation to this point, I shall say no more of it. As regards the quotations themselves as compared with the inferences of P. E. C., I can only say, what I have said before: that your readers have both before them, and can decide for themselves, whether the latter are supported by the former or not: the decision they may arrive at is a matter of utter indifference to me. If favorable to P. E. C., then I have so far advanced his cause; if adverse, the fault is his and not mine. In relation to this subject, therefore, which rests on very plain ground, I have not one word more to say: but of P. E. C.'s observations on the use of the testimony in question, made by me, I have a few remarks to make.

In the first place, I would beg P. E. C. not to continue in the erroneous supposition, that I complained of the length of his article; not so: I merely observed upon the brevity of the argumentative part of it compared with the whole; something more than one of his five columns, being devoted to his arguments, while the remaining ones were filled with gratuitous suppositions, and uncalled for abuse.

The statements of Tillemont, as P. E. C. very well knows, were quoted by me as affording ground for further investigations. These I endeavored to make; showing from different sources what relation Celestine's letter had to the matter in hand; and referring to Gennadius as proving, or aiding to prove, that more than one of the name of Vincent were living in France at the same time with him of Lirins. I supposed, that having shown that the letter of Celestine, mentioned by Tillemont, was aimed against the Semi-Pelagians—that this letter was applauded by Vincent of Lirins—and that other Vincents were living in France at the same time—I supposed, I say, that having shown these things, I had a right to claim, that the probability in the absence of direct testimony was strong, that the Semi-Pelagian Vincent, who opposed St. Prosper, was one of the other Vincents, and not he of Lirins. But as P. E. C. has, with a very scholar-like modesty, decided that I have no knowledge in relation to moral evidence and the balance of probabilities, I must bow to his nod; and if not convinced, at least be silent.

With something of a pomp of quotation, Fabroni is here introduced to support a point which nobody denies, viz., that Cardinal Norris believed Vincent to be a Semi-Pelagian. How the proving of this fact convicts me of an illogical use of Tillemont's statements, I am quite at a loss to perceive: for I did not once allude to it, nor was there any need that I should.

In this connection, Mr. Editor, I would take occasion to say, that so nice a censor of the press as P. E. C. has shown himself, in his remarks on the orthography of the Churchman, should be something careful of his own. A man who talks about "a *Bassinage*" and "a *Natali* Alexander," should not too severely take to task, what no courteous antagonist would notice, until provoked to it by the discourtesy of his opponent.

But again, Sir: I am accused of "taking up a sympathetic defence of Vincent for skulking behind a feigned name." But, Sir, I took up no defence of skulking. I only said, and I still say, that P. E. C. had no ground for declaring that Vincent skulked at all: not a whit more than I have for saying that he or any other man who does not choose to put his name to his writings, skulks. To support my position, I quoted Du Pin as declaring, that to write under another name was the custom of Lirins. Now mark the logic of my opponent's answer: Well, if they did so, they all skulked! Really, Sir, if this be the logic I am to learn from the study of the Church Record, I am greatly indebted to P. E. C. for his kind advice. As, however, the study of that periodical seems to be in his view a test of scholarship, I must, in self-defence, inform him, that I have read the *Colloquia Nocturna;* but have failed to perceive in them anything more luminous than their name would lead one to expect: while to my illogical mind, the "pithy comments of the shrewd captain" find a very significant emblem in the smoke with which that worthy is made to surround his head, during the progress of those delectable communings.

Next, I am taken up on the subject of Lardner, and my want of logic is again lamented. But here, again, your readers have P. E. C.'s reference and inference side by side, and probably some of them may have logic enough to settle the question of their agreement or disagreement, for themselves. For the luminous exposition of the *odium theologicum,* and the good advice, backed by a sentence from Tacitus, which here follows, I profess myself profoundly grateful, and shall endeavor to put the advice in practice: so that if I should find P. E. C. writing against the Puritans, or the Church Record "testily" rebuking Dissent, I shall by no means exclaim, "surely these men are the best of Churchmen," but repress my rising wonder, and remember, *Acerrima ferme proximorum odia sunt.* Meantime, Sir, as I am favored with one piece of information from Tacitus, so I will venture to call P. E. C.'s attention to another; which, when his *odium theologicum* against the Oxford divines and yourself is at its height, it may be useful for him to consider, *odii causæ acriores quia iniquæ.*

At this point, Mr. Editor, the attack is turned from my unhappy person, and directed against yourself. But inasmuch as before leaving me, P. E. C. professes that his pen is at my service, I shall beg for information from him upon the following points:

1. As he refers so familiarly to the Cardinal Norris, will he inform his readers and myself, what arguments, if any, to prove the Semi-Pelagianism of Vincent, this writer has advanced, more than those of which I gave an abstract from Natalis Alexander?

2. Will he inform us, not on his own, but on competent authority, what Semi-Pelagianism is?

3. Will he state categorically whether I am, in his view, right or wrong in my positions with regard to the rule of Vincent: i. e., that St. Augustine supports it as much as Vincent, and that the latter did not invent it?

4. Will he logically consider what effect the fact that Vincent did not *invent* this rule, should have on our estimation of it; and that, even if we admit him to have been a *Pelagian,* and to have written his Commonitorium for the most unworthy purposes?

Anxiously awaiting the time when my ignorance shall be enlightened by answers to these queries, I subscribe myself, Mr. Editor, as before,

A Parish Priest.

We understand that a meeting was held at the Lecture Room of Trinity Church, in Washington, on Monday evening last, of persons desirous of forming a new Episcopal congregation in that city. We have long regarded such a movement as loudly called for by the wants of the members of our Church in the city; and hope some correspondent will early make us acquainted with the proceedings of this meeting and its promised results.—*Southern Churchman.*

THE CHURCHMAN.

SATURDAY, JANUARY 22, 1842.

From the Catholic Herald.

OXFORD DIVINITY.

"Why do not the advocates of Oxford Divinity join the Church?"

To the Editor of the Catholic Herald.

MR. EDITOR,—The question which has perplexed *Vermont*, might be answered by a denial of the hypothesis. Several of the advocates of this system, and many, proceeding perhaps unconsciously, on similar principles, have joined the Church, as our adversaries themselves bear witness; but why do they not all do in like manner, is a matter that deserves consideration. The second reason given by *Vermont*, namely, the latitude of opinion which the Anglican articles permit, may explain the inconsistency which strikes so forcibly Low Churchmen, as well as Catholics. The articles say that 'the Church has authority in controversies of faith, but leave the professor to conjecture whether such authority be final, and bind the judgment and conscience of individuals, or be only disciplinary and external, leaving to each one the final decision which is to regulate his own judgment. Thus you may interpret the article in the strictest Catholic sense, or you may admit it, and still enjoy the wild liberty of Protestantism, or, as Oxford men say, *Ultra-Protestantism*. The *Churchman* may descant, from week to week, on the authoritative judgment of the Church, and yet refuse to submit to any decision which militates against preconceived notions. How admirable is the consistency that can reconcile language such as the following, with the rejection of doctrines on which the judgment of the Universal Church has been pronounced, and on which her faith is expressed in the most unequivocal manner!

"Now this is precisely our ground. We say that the judgment of the Catholic or Universal Church is true, and that for this reason every private judgment should conform to it. We plead for its adoption on no other ground than that of its truth, and we ask no man to conform to it except from the influence of motives which convince him of its truth."

Oxfordmen are not so much opposed to the doctrines themselves as to the necessity of believing them, and they feel comforted in the reflection that they can be assimilated to Christian antiquity in their belief, without abandoning the communion of a Church which makes many ancient tenets no part of her code of doctrine. It is a glorious privilege to assent to antiquity, or to dissent from it, without departing from the Church! It is pleasing to be able to conform one's judgment to that of the Church, or to prefer our private opinion, without renouncing her communion — In this way a man may be orthodox or heterodox, without changing his external relations to the Church, and from her pulpits he may inculcate doctrines which she no where proclaims, or he may repudiate those which she avows. Yet the *Churchman's* sentence on Wesley may not harmonize with this theory:

"We presume not to judge the heart: but the very fact that a man sets up his own judgment in opposition to the judgment of the Catholic Church, and stands out on the page of history as the leader or founder of a sect, begets a strong presumption that, whatever were his seeming humility, he was secretly actuated by the lust of pride and ambition, and the vanity of leading a sect. It is instructive to remember that the word *heresy* means originally *choice*, and is used in ecclesiastical language to denote the most distinguished and dangerous of those *choices* or *self-willed* judgments, which private men have erected in opposition to the free, consentient, and *God-willed* judgment of the Universal Church. As all heresies are approaches towards the infidelity in which they naturally issue, so all erratic exercises of the private judgment tend towards heresy as their natural consummation and result; and hence to defend the aberrations of the private judgment in opposition to the judgment of the Catholic Church, is to incubate the eggs of heresy and Popery."

Popery comes in here to clear the devout *Churchman* of all suspicion of secret attachment to Rome.—The most distinguished and dangerous of those 'choice' or 'self-willed judgments,' are marked as heresies, through tenderness for other self-willed judgments opposed to the judgment of the Universal Church. After all, it may be found that the tribunal whose judgment is proclaimed to be the authoritative expression of revealed truth, is one which never speaks. If you ask where its judgment is recorded, you are referred to the ancient creeds, and sometimes to the four first councils; but care is taken that there should be no tribunal to appeal to on these controversies of faith which keep the vast body of Protestants separated from the Catholic Church. Surely Low Churchmen are inexcusable in refusing to admit an authority so perfectly innoxious! They may be strictly Calvinistic in creed, and yet admit the Church's right of judgment, and pay deference to her hierarchy, *magni nominis umbra!*

If the advocates of Oxford Divinity seriously admit the authority of the Church in controversies of faith, and the obligation of each individual to conform his judgment to the judgment of the Universal Church, they will not hesitate to admit the necessity of believing that which on pain of anathema she commands to be believed. The right of private judgment in the sense avowed by the *Churchman* has never been denied by any Catholic divine, as it is no other than the essential liberty to believe or disbelieve revealed truth.

"As to the destruction of the right of private judgment, we hold it to be simply impossible. In every creature the right is inalienable and indestructible; and all that can be done is to offer helps and rules for its guidance, and to impress on every man the belief that on the awful subject of religion he exercises it at peril, and as one who must give an account to God.

"But may not a man's private judgment agree with the judgment of the Church? If the judgment of the Church be true, *ought* not our private judgment to agree with it? and is an individual the less free to follow his private judgment because of its agreement with the judgment of the Church?"

The *Churchman* will, perhaps, say that the Universal Church has not pronounced on the controversies which divide us. We refer him to Trent, and if misled by Sarpi, he deny that the judgment of the Fathers there assembled was that of the Universal Church, we point to the whole Christian world, wherein its decrees of faith were received by the whole body of bishops. If this will not satisfy him, how shall he ascertain the judgment of the Church? The sentence of a single bishop cannot be final, the assembling of bishops of separate communions, (waiving all question of the validity of the orders of some of them,) is neither practicable, nor sanctioned by any ancient precedent, as the means of knowing the judgment of the Church; so that all controversies of faith must be interminable, unless the judgment of the body of bishops, united in one communion, be regarded as authoritative and binding.

It must be manifest that the principles by which the *Churchman* judges Wesley, necessarily lead to admit the authority of the Church of God, as the pillar and ground of truth, and would condemn Cranmer, Calvin, Luther, and all the Reformers. How it happens that all the partisans of Oxford do not follow out these principles, *Vermont* may explain: but the impartial reader will perceive that their fine dissertations on Church authority are thereby reduced to unmeaning verbiage.

CONSISTENCY.

Taking up the Catholic Herald of the 13th instant, (after an interval of a few weeks in which we have not received it,) we find it at its old work of quoting the Churchman, and seeking, under the semblance of its authority, to promote the errors of Popery. For a long time this journal has in great measure lived, as wasps on flowers, by sucking poison from the truths which the Churchman has enunciated and defended. We have no wish to magnify ourselves or to upbraid our contemporary; but we must say, that we should hold him in more respect, if he would directly state and advocate his own views, instead of adroitly turning to the support of Papistical counterfeits, passages which the Churchman has put forth in elucidation of Catholic verities.—One of his miscellaneous noticed excerpts describes the ambitious cunning of the Eastern jugglers, who from their success in enbalming and chicken-hatching, have essayed to cheat their followers into the belief that they had power over the vital principle, and were able to bring into existence the living creatures whom they successfully imitated. The Herald may profit by the hint; his imitations of Catholic principles impose only on the ignorant; and his conduct in exhibiting them can hardly be reconciled with the intelligence and good faith which we wish to accord to him.

We have never noticed these efforts, assured that *our* readers need no help for the detection of their sophistry, and that Popery is not the danger against which *they* most need to be guarded; and our reason at present for deviating from our usual course is, that we may meet the honest inquiries of those who, like the contributors to the Express and the Journal of Commerce, are lured to put their feet in the trap which the Papists have set, and cry down Catholicism under the name of "Popery."

The very first line in the above article which affirms that our correspondent had been "perplexed" by the question at the head of it, betrays a want of candor.—For such is not the fact, as every one knows who has read the article of our correspondent. Nor if the question had by any been seriously proposed, is it at all consistent with fairness to say that it might be answered by "a denial of its hypothesis." For the few fond stragglers who, like Mr. ————* and Mr. Sibthorpe, have been educated in Presbyterian and Low Church notions, and had their heads turned by sipping at a fountain of which they were unable to drink, afford no ground for such denial on which a candid mind would rely. The lady who heard Bishop M'Ilvaine's sermon on Transubstantiation, and inferred from the Bishop's manner that the Papists had the right of the doctrine, probably gave a fair specimen of the logic which governs such men as the gentlemen alluded to; and her perversion is a much better reason for saying that the religionists of whom she is a type, are tending to Popery, than for making the same assertion of those whom the Herald is pleased to term "Oxford men." A few superior men there have been, who, like Schlegel and Lucas, on emerging from the mazes of infidelity or the shallow Protestantism that approximates it, have embraced Popery simply because Catholicism was never fairly presented to their yearning minds. But of such converts from among the intelligent advocates of Catholic principles, the Papists, as Bishop Doane has well said, stand no more chance than the Mormons.

But we turn to weightier matters.

"The Articles say, that the Church has authority in controversies of faith, but leave the professor to conjecture whether such authority be final, and bind the judgment and conscience of individuals, or be only disciplinary and external, leaving to each one the final decision which is to regulate his own judgment."

Answer. The authority, we apprehend, in order to be "disciplinary," must be "final;" that is to say, it must first have defined the truth before it can administer discipline on those who impugn it. The article, therefore, is free from the ambiguity ascribed to it. But what *is* the authority of the Church? Is it absolute or conditional? immediate, and acting by its own ungoverned will; or mediate, and acting through the Holy Scriptures? This is the point on which we differ from the writer in the Herald. We believe that the Holy Scriptures are the law and rule of faith to the Church; the bound and medium of her authority; that all her decisions in matters of faith are drawn from them, and may be resolved back into them. The modern Romanist, on the other hand, receives as of faith, articles which it is not pretended have been derived from the Scriptures: and hence he is driven to make the ultimate resolution of faith into the word of the present Church, and not into the Scriptures; and to ascribe to the present Church an authority which is, not mediately and conditionally, but immediately and absolutely infallible. It is this (we believe, acknowledged, certainly most manifest) departure from the Scriptures as the rule of faith which puts Rome on a level with the wildest fanatics, who are governed by no other law than their own impulse, and give no other proof of inspiration than their own word. Such authority truth needs not, and the Catholic Church disclaims; error needs it, and the Romanist claims it.

"Thus you may interpret the article in its strictest Catholic sense, or you may admit it, and still enjoy the wild liberty of Protestantism, or, as the Oxford men say, of Ultra Protestantism."

We cannot, however, interpret the article in the Papal sense: that is to say, we cannot ascribe to the present Church an authority which demands our assent simply on its own word, and without scriptural proof; because our sixth article declares that the "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

"The Churchman may descant from week to week on the authoritative judgment of the Church, and yet refuse to submit to any article which militates against his preconceived notions."

Not so: for if the Churchman should refuse to receive any article of faith which the Church propounds, he would prove himself a heretic, and be liable to the sentence of excommunication. If he should contradict any article of religion which the Church has set forth for the guidance and government of her ministers, he would be liable to suspension or degradation from the ministry.

"How admirable is the consistency," &c.

We challenge the writer in the Herald to specify one article which the Catholic Church has declared to be of faith, and which we refuse to receive. Until he does this, his charge of *inconsistency* must go for nothing.

The writer in the Herald then quotes from us the following passage:

"We say that the judgment of the Church is true, and that for this reason every private judgment should conform to it. We ask its adoption on no other ground than that of its truth, and we ask no man to conform to it except from the influence of motives which convince him of its truth."

Now the manifest design of this passage is to assert for the Church an authority conformable to reason and Scripture; an authority which addresses itself to reason, and is able to convince by scriptural proofs. And yet the Herald perverts it to the support of an authority which demands assent simply *on its own word;* without regard to the consonance of the dogmas which it propounds to reason, and without allowing an appeal to Scripture. We are striving to show that the Church, great as is her authority, allows her members to resolve their faith into the Holy Scriptures, in order that they may have the strongest possible conviction of their truth; and the Herald turns our language to the support of an authority which propounds dogmas as of faith that are extra-scriptural, and requires men to resolve their faith into its own word in order that they may not discover their falsity. We are striving to show that the authority of the Church is consistent with the use of reason and Scripture in matters of faith, and the Herald turns our words to the support of an authority which, in matters of faith, blinds the reason and seals the Scriptures. We are striving to show that the authority of the Church is parental and ministerial, seeking to enlighten and convince the judgment, and the Herald perverts our words to the support of an authority which affects to be, *per se*, infallible, and demands submission without reason and without proof. Of the honesty of such a course we leave our readers to judge.

In disclaiming infallible authority, let us not be charged with owning a fallible Church. GOD is infallible; but he does not require the submission of our reason to infallible authority. On the contrary, he approaches us in a manner suited to our reasonable nature, and convinces us by motives; and because he is essential truth, his revelations approve themselves to our reason. The Church in like manner is infallible in the faith, but she does not require the submission of our reason on the ground of an infallible authority. On the contrary, she approaches us in a manner suited to our reasonable nature, and convinces us by testimony and by proofs drawn from the oracles of GOD; and because her faith is essential truth, it approves itself to the reason of her members. Thus the Church, for the very reason that she is infallible in the faith, needs not and does not rest her teaching on the ground of infallible authority. What then are we to think of a professed branch of the Church of CHRIST which is driven to rest her dogmas on the ground of an infallible authority? We need for ourselves no stronger proof that Rome is secretly conscious, not only of fallibility, but of error; for if she could prove her dogmas by Scripture, and show them consonant to reason, if she held nothing as of faith but the faith of CHRIST, she would have no occasion to rest the reception of her dogmas on the ground of infallible authority.

"Oxford men"—we disclaim the epithet—"are not so much opposed to the doctrines themselves, as to the necessity of believing them."

We answer, that all which the Church has taught as of faith, we regard as necessary to be believed. It is doctrines which are not of faith, but which yet are true, that we believe without holding the belief of them necessary to salvation.

"And they feel themselves comforted in the reflection that they can be assimilated to Christian antiquity in their belief, without abandoning the communion of a Church which makes many ancient tenets no part of her code of doctrine."

Answer. The Church now holds exactly the same articles of faith which she held in the first ages; and of this, her creeds are proof. We are therefore assimilated with the ancient Church in the unity of faith; and not separated from her as we should be in the Romish communion, by a new creed, which enjoins as of faith many articles which the ancient Church did not so enjoin. All "ancient tenets" which are true but not of faith, we are at liberty to adopt, and the best of them we have adopted, into our code of doctrine; but we dare not hold them as modern Rome does, though the ancient Church did not, as part of the essential faith to be imposed under penalty of eternal damnation. The Catholic, we repeat, may adopt all truth, not of faith, to the extent of his wishes in our own communion; and he can, therefore, have no higher inducement to turn Papist, than the perverse desire to "curse those who GOD has not cursed."

"It is a glorious privilege to assent to antiquity or to dissent from it without departing from the Church."

It *is* a glorious privilege to assent to antiquity, or to dissent from it in those matters which CHRIST has left free. Would that the Romanist possessed this privilege!

"It is pleasing to be able to conform one's judgment to that of the Church, or to prefer our private opinion without renouncing her communion."

Answer. It is only in matters which are not of faith that the Church allows liberty of opinion within her pale: they who obstinately oppose any article of the Christian faith, and so cease to be Christians, must either voluntarily withdraw from her communion, or remain in it liable to excommunication.

"In this way a man may be orthodox or heterodox, without changing his external relations to the Church. And from her pulpits he may inculcate doctrines which she nowhere proclaims, or he may repudiate those which she avows."

Answer. No clergyman of the Church can repudiate any article of faith which the Church avows, and yet remain in her communion; nor, since the Church is the depository of all truth, is it possible for him "to inculcate doctrines which she nowhere proclaims."

"Popery," continues the Herald, after quoting our language in regard to Wesley, "comes in here to clear the devout Churchman of all suspicion of secret attachment to Rome." Not at all: it comes in because Popery itself is a bundle of heresies; consisting of a large mass of private opinions, (they have been computed at rising twelve hundred,) some true, some doubtful, and some erroneous, (but not one of them of the faith of CHRIST,) each one barbed with a curse, and first imposed upon the world in the sixteenth century as part of the Christian faith.

"The most distinguished and dangerous of those 'choices,' or self-willed judgments,' are marked as heresies, through tenderness for other self-willed judgments opposed to the judgment of the Universal Church." *Not so;* for we renounce all and every of those "self-willed judgments" which are opposed to the judgment of the Universal Church.

"After all, it may be found that the tribunal whose judgment is proclaimed to be the authoritative expression of revealed truth, is one which never speaks."

It is one which has spoken and does *now* speak in terms too plain to be misunderstood: how else do we know that the *negative* and *positive* heresies which Satan has engendered, the denials of, and additions to, the faith of CHRIST, the heresies, we mean of the Arians and such like on the one hand, and of the Papists on the other, how else, we ask, do we know that these *are* heresies? In no other way than because they do not square with the known judgment of the Universal Church.

"If you ask where its judgment is recorded, you are referred to the ancient creeds, and sometimes to the four first councils;" the reference is *always* to the ancient creeds as derived from the Holy Scriptures and set forth by the first four councils; and the most unlettered man who has these creeds may see and know for himself what is the Catholic faith, and how widely it differs from the Romish faith.

"But care is taken that there should be no tribunal to appeal to on these controversies of faith which keep the vast body of Protestants separated from the [Roman] Catholic Church." The reverse is the fact; for care is always taken to appeal to the ancient creeds as decisive of what is, and what is not, the Catholic faith. The faith contained in these creeds has always been the bond of unity in the Catholic Church; and it is only they who have broken communion by imposing a *new creed*, that clamor for another tribunal. *We* ask it not.

"Surely Low Churchmen are inexcusable in refusing to admit an authority so perfectly innoxious!" Impotent irony again; for the authority is not so *very* "innoxious" which repels from us the errors of the Arians, Sabellians, Papists, and all other heretics who have ever infested the Catholic Church.

"They may be strictly Calvinistic in creed, and yet admit the Church's right of judgment, and pay deference to her hierarchy." Low Churchmen have neither the wish nor ability to make Calvinism or any other *ism* a part of their "creed." They profess their faith in the creeds of the Catholic Church and none other; and if they sympathize with Calvin in some matters of opinion not in contravention to the authority of the Catholic Church, who is the writer in the Herald that *he* should seek to deprive them of a liberty which the Catholic Church allows? The taunt comes with a sorry grace from one who ought to know that the opinion which is now thought to be chiefly distinctive of Calvin (that relating to the divine decrees) was held not only by St. Thomas and other doctors of the Catholic Church, but also by Bellarmine and most of the Tridentine Papists, until their system was revolutionized by the later Jesuits.

"Magni Nominis Umbra!" AMEN, we say, not doubtful of our reader's application of the apothegm.

Our comments on the remainder of the article we reserve for our next.

* We leave the space blank, partly from an unwillingness to hurt the feelings of the amiable gentleman referred to, and partly because his name has been obtruded on the public by the officiousness of others, and not with his own consent.

We concur with the Gospel Messenger in the praise which he bestows on Dr. Upfold's Address, and regret that we have been so tardy in making it known to our readers. An extract from it will be found on our first page. A few remarks on the subject, which we had intended to offer, we reserve, that they may appear in connexion with the excellent communication of "A Hint," which we shall give in our next.

We have received a most stirring "Exhortation," entitled "Ordination duly estimated," delivered by Bishop Whittingham, at the ordination of the Rev. Theodore B. Lyman. We thank him for it, and shall take pleasure in transferring it in part to our columns.

The eloquent sermon of Bishop Doane, delivered at the consecration of the parish Church at Leeds, will be highly valued by all our readers, not only for its own merits, but from its connection with an interesting incident in the history of the Church. We have received it, and shall transfer it to our columns.

"CHRIST CHURCH RECTORY SCHOOL, Middletown, constituted by the authority of the Bishop of Connecticut," is the title of a school to be conducted by candidates for orders under the Rev. Dr. Jarvis, the rector of Christ Church, Middletown, and his assistant. The candidates will have the advantage of pursuing their theological studies under the immediate supervision of Dr. Jarvis himself, and will, with the students, form one family, of which the rector is the responsible head. As respects the literary and theological attainments of the Principal, this seminary will be allowed, we presume, to take the palm from all others. We need not say that we look forward to its operations with sanguine expectations of good. More in our next.

We concur in all the remarks which the Gospel Messenger has prefixed to the circular of Bishop Griswold, and the letter of Bishop Onderdonk in respect to the Rev. Mr. Richmond, but in none more than the following:

"While we express our sincere regret at the course which has been taken on this subject, we are in duty as well as inclination bound to express our strong conviction, that no man in the Church can be further than the meek and unassuming Presiding Bishop from any thing like arrogant pretension."

The Rev. John W. Hoffman has resigned the rectorship of William and Mary Parish, Charles co., Md., and requests letters and papers intended for him directed to Philadelphia, Pa., his present residence.

From the Church Record.

MR. NEWMAN'S LAST SERMON.

Mr. Newman preached a sermon on Sunday last at St. Mary's, in which he broached the following new and strange doctrine:—Referring to the Jewish sacrifices, which the writers of the New Testament, particularly the author of the Epistle to the Hebrews, declare to have been types of the priesthood and sacrifice of CHRIST, Mr. Newman, in opposition to this, said, "that the sacraments of the Church were the anti-types!" Strange and anti-Christian as this doctrine is, it is perfectly consistent with the main principle of the new teaching, which substitutes faith in forms and a priesthood, for faith in CHRIST, and his atonement. A crowd of bachelors and undergraduates thronged the church. How long will the bishop of the diocese expose the junior members of the University to the these corrupting and perverting influences?—*Oxford Journal.*

Perhaps the following extract from Bishop Andrews will help to reconcile the editor of the Record to the doctrine which he is pleased to term "strange and anti-Christian."

"In remembrance of him, CHRIST: What of him? Mortem Domini—his death, (saith St. Paul,) to 'show forth' the LORD's death. Remember him, that we will, and stay at home; think of him there: Nay, 'show him forth' ye must: That we will by a sermon of him. Nay, it must be, *hoc facite* (do this); it is not meant all thinking, or verbal speaking; there must be actually something done to celebrate this memory: that done to the holy symbols, that was done to him, to his body, and his blood, in the passover; break the one, pour out the other, to represent χλωμενον—how this sacred body was broken, and εκχυνομενον, how his precious blood was shed. And in *corpus fractum* and *sanguis effusus* there is '*immolatum*'—(i. e., in the body broken and the blood shed there is sacrificed.) This is it in the eucharist, that answereth to the sacrifice in the Passover; the memorial to the figure. To them it was hoc facite in mei prefigurationem, do this in prefiguration of me: to us it is, do this in commemoration of me. To them prænuntiare (foreshowing) to us annuntiare (showing forth); there is the difference. By the same rules that theirs was, by the same may ours be, termed a sacrifice. In rigor of speech, neither of them: For (to speak after the exact manner of divinity) there is but one only sacrifice, *veri nominis*, properly so called: That is, CHRIST's death, and that sacrifice but once actually performed at his death: But ever before represented in figure, from the beginning, and ever since repeated in memory, to the world's end. That only absolute, all else relative to it, representative of it, operative by it. The Lamb but once actually slain in the fulness of time; but virtually was from the beginning, is and shall be to the end of the world. That the centre in which their lines and ours, their *types* and our *anti-types* do meet."

The Rev. Ulysses M. Wheeler, an alumnus of the General Theological Seminary, who died recently at Society Hill, S. C., has in his last will left the dividends on sixteen shares of the stock of the Bank of America of this city, for five years, as follows:

Dividend of January and July, 1842, to the General Theological Seminary; and the dividends for the remaining four years to be equally divided between the Domestic and Foreign Missionary Societies of the Protestant Episcopal Church. The bequest to the Foreign department to be solely applied to the mission in Africa.

It cannot fail to be gratifying to the friends of the Rev. Mr. Wheeler to learn, that he died in a most happy frame of mind, and in the full assurance of everlasting felicity beyond the grave.

A letter from a member of his family to his friend, W. H. Townsend, of this city, says, "His trip to the South was of no avail in arresting, as we faintly hoped it might do, the progress of that 'pestilence that walketh in darkness.' He returned home completely exhausted, and lingered with us but a few weeks. But we cannot 'sorrow as those who have no hope;' for as his body became weaker, his soul expanded—earthly things seemed to dwindle into their real insignificance, and the things of eternity to loom up into their real greatness. His death was indeed glorious. Who could behold the event, and doubt the realities of an eternal world?"

TO CORRESPONDENTS.

"Umbra," "O.," "New Jersey," "Amicus Connecticutensi," and "A Hint," in our next.

Two of the above articles, "O." and "New Jersey," refer to the Journal of the last General Convention, which is like to fare as badly as a celebrated catalogue of the Theological Seminary.

From the Vicksburg Whig.

At the last meeting of the vestry of Christ Church, Vicksburg, the following preamble and resolutions, reported to that body by Messrs. Wm. A. Lake, B. S. Tappan and W. C. Smedes, a committee appointed for that purpose were unanimously adopted.

It has seemed good in the dispensations of Divine Providence, to remove to a better world, our beloved pastor, the Rev. George Weller. Taught by his precepts not to murmur at the decrees of omnipotence, our hearts are yet filled with the deepest sorrow at the loss of one endeared to us by so many ties; whose purity of character and enlarged benevolence of heart, made him beloved by his people, and whose extensive literary and theological acquirements rendered him an ornament and a pillar of the Church.

Formed by nature to win the affections of those with whom his profession and duties associated him, and gifted with talents to command their admiration, he was a zealous, faithful and successful minister of the Gospel of CHRIST. Ardently attached to the peculiar features of the Protestant Episcopal Church, he was at all times its efficient and ready advocate and defender; and by his labors in our sister State of Tennessee and our own State, he has done much to establish that Church upon a firm basis in the Southwest.

He devoted his whole life to his duties as a Christian minister, and finally fell a sacrifice to that earnest desire to do good and administer consolation and assistance to the sick and dying, which on more than one occasion during the ravages of pestilence, were displayed by him. His death of that dreadful disease, which has so lately desolated our city, contracted while sitting at the bedside of the dying, and relieving the wants of the suffering, will be a perpetual memorial of his singleness of heart and devotion to his ministerial duties.

It would perhaps be inappropriate, at this time, filled as we are with with grief at his loss, to dwell at greater length upon the character of one so well known and so recently taken from us. A short biography, prepared by one well able to do justice to his exalted character, will be prefixed to a volume of sermons, preached by him in CHRIST Church in this city, and which it is contemplated by his friends shortly to publish.

Deeply sympathising with the bereaved and afflicted family, and impressed with their, our own, and the Church's irreparable loss—

Be it therefore resolved, by the wardens and vestry of Christ Church, Vicksburg:

1st. That in the death of our beloved pastor, the Rev. Geo. Weller, the members of our parish have lost a kind friend, a good man, and a faithful, vigilant, and single-hearted pastor.—The Church in this State has received a severe check to its growth and prosperity, and the Christian religion, and the Episcopal Church, been deprived of one of their ablest, most fearless and triumphant vindicators.

Resolved, 2d. That the members of the vestry of this parish, in the death of their rector and presiding officer, have lost an able guide and assistant in their counsels and deliberations, to whose urgent and untiring zeal, the parish is indebted for its present advanced condition and prosperity, and without whose impulsive earnestness and determination the vestry could have effected nothing.

Resolved, 3d. That this preamble and resolutions be spread upon the records of this parish—that a copy signed by the senior warden and counteraigned by the secretaries be furnished by the secretary of the vestry to the widow and family of the deceased, and that the papers of this city, the "Episcopal Recorder" of Philadelphia, the "Churchman" of New York, and other Episcopal papers in the Union, be requested to publish the same.

W. R. NORCOM, Senior Warden.
W. C. SMEDES, Sec.

MARRIED,

At Christ Church, Tarrytown, Dec. 23, by the Rev. D. D. Creighton, Mr. Wm. G. Darley, of London, England, to Miss Mary Esther Weeks, of Cold Spring, Putnam county.

DIED,

At the Rectory of St. Paul's Church, Sing Sing, on Tuesday, the 18th inst., Mary, infant daughter of the Rev. Charles H. Halsey.

CALENDAR.

JANUARY.

23. Septuagesima Sunday.
25. The Conversion of St. Paul.
30. Sexagesima Sunday.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
6. Quinquagesima Sunday.
9. The First Day of Lent, commonly called ASH WEDNESDAY.
13. First Sunday in Lent.
16, 18, 19. } Ember days.
20. Second Sunday in Lent.
24. St Matthias the Apostle.
27. Third Sunday in Lent.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Second Sunday in Lent, February 20, Christ Church, *New York.*

Third Sunday in Lent, February 27, St. George's Church.

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter Aprl 24, St. Mary's Church, *Brooklyn.*

NOTICES.

The Rev. R. C. Shimeall respectfully informs his friends, and Episcopalians generally, that his *deferred Lecture* on "THE SIGNS OF THE TIMES," will be delivered (D. V.) next Sunday evening, at the *Apollo Room* in Broadway, between Canal and Walker sts. Service to commence at 7 o'clock.

N. B. The clergy of the Church, not otherwise engaged, are respectfully invited to attend.

January 22, 1842.

ST. THOMAS' CHURCH.

A Sermon will be preached to-morrow (Sunday) evening, by the Rev. Benjamin I. Haight, before the Young Men's Auxiliary Education and Missionary Society, at St. Thomas' Church; and a collection will be made in aid of the funds of that Society.

Services to commence at half past 7 o'clock.

Janury 22, 1842.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By the hands of Swords, Stanford & Co, from a "friend to the poor," a bundle of clothing. C C B, for the relief of the poor widows of his charge, by the hands of Thos C Butler, $5.

Further donations will be thankfully received, and may be left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

BENJ. EVANS,
Missionary at Large, 360 Broome-St.

N. B. The Ladies' Sewing Society of the Mission Schools under charge of Missionary at Large, respectfully ask the aid of the wealthy members of the Church. Any donations may be left with Mrs Margaret Stephens, 368 Broadway. B. E.

New York, January 20, 1842.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From a friend to the poor, at Woodbridge, N J, by mail, $5. A lady of St Marks Place, 24 garments. Mrs L R Holmes, through Swords, Stanford & Co, $5, and a bundle of clothing.

N. B. The excessive amount of sickness prevailing among the poor renders further donations peculiarly wanted; they will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway; at the Depository, 28 Ann street; or at the residence of the Missionary,

JESSE POUND,
January 20, 1842. 25 Vandam street.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment the Treasurer has received as follows:

From the teachers of the S chool of Calvary ch, Brooklyn, to constitute their rector, the Rev Wm H Lewis, a patron, $50. The Society for Promoting Christianity, of St Stephen's ch, 7. Stuart Brown, 20. Geo H Bell, 5. H Adriance, 2. R L Schieffelin, 2. H C Westervelt, 1. J Van Norden, 10. P E F McDonald, 10. Mrs M F Hoffman, 3. Mrs Wickham, 3. Wm Ashkettle, 1. C R Duffie, 5. Henry Smith, 4. Wm H Neilson, 1. Mrs Hart, 1. Mrs Aughmerty, 1. B Y Rogers, 1. Dr Galen Carter, 1. Master G A Carter, 1. Miss M K Carter, 1. Mrs Baker, 2. Cash, 1. Cash, 1. Henry C Marx, 2. Mrs R K Haight, 2. Mr. ——ster, 2. Total $131.

CHARLES TOMES, Treasurer.
January 18, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Mr J I Mumford, per Mr T C B, for Missionary fund, $2. Church of the Cross, Ticonderoga, Rev Henry M Davis, special collection for Missionary fund, $3. Young Men's Auxiliary Education and Missionary Society, Charles Tomes, Esq. Treasurer, for quarter ending 1st October last, for Education fund. $100, and for Missionary fund, $62 50. Church of the Nativity, New York, Rev Caleb Clapp, special collection for Education and Missionary fund, $6. Total amount, $173 50.

C. N. S. ROWLAND, Treasurer,
Jan. 20, 1842. 55 Water-st.

THE FUND FOR AGED INFIRM CLERGYMEN.

"The Treasurer of the Convention" acknowledges the receipt of the following contributions for the above fund, since last acknowledgment, viz:

From St Mary's ch, Brooklyn, Rev Joseph Hunter, rector, $5 25. A Lady of St Paul's chapel, New York, per Mr T C B, $20. Grace ch, Jamaica, L I, Rev Wm L Johnson, rector, $9 69. Total amount, $34 94.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.
January 20, 1842.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 12th inst., has received the following contributions. viz.

From St John's ch, Piqua, Pa, per the Rev Edward Y Buchanan, rector, $10; from Christ ch, Sharon, Con, per Rev S T Carpenter, rector, $10; All Saint's ch, Portsmouth, Ohio, Christmas offering, per Rev E Burr, rector, $8; from ——— ch, Franklin Mills, Ohio, (a missionary station,) $1 31; St Paul's ch, Laporte, Indiana, (a missionary station,) $4; from a lady of St Paul's ch, Huntington, Con, $10; St Paul's ch, Milwaukie, Wisconsin, (a missionary station,) $5; St Michael's ch, Charleston, S C, offerings, $29 38; monthly missionary lecture, Charleston, S C, for December, $11 44, for January, (of which $10 are an Epiphany offering,) $22 75; All Saint's ch, Waccamaw, S C, offerings, $50—being $113 57, received from D Ravaud, Esq, receiving agent, Charleston, S C; St Paul's ch, Beloit, Wisconsin, (a missionary station,) $4; St James' ch, Goshen, N Y, collection, Nov 21, $21; St Stephen's ch, Pittsfield, Ill, (a missionary station,) $1 25; Zion ch, Mendon, Ill, (a missionary station,) $1 56; St Paul's ch, Woodville, Mississippi, (a missionary station,) $13 25; Trinity ch, St Augustine, Florida, (a missionary station,) $6; Christ ch, Green Bay, (a missionary station,) $5; from ——— ch, Prairieville, Wisconsin, (a missionary station,) $2 31; St John's in the Wilderness, Elkhorn, Wisconsin, (a missionary station,) $4 50; St Luke's ch, Racine, Wisconsin, (a missionary station,) $12 56; Grace ch, Jefferson city, Missouri, (a missionary station,) $5, St Peter's ch, Perth Amboy, N J, half of collection, per Rev James Chapman, rector, $16 60; St Paul's ch, Paterson, N J, by the Sunday school, to aid in the education of an Indian youth at Duck Creek, Wisconsin, per Miss Rachael Wallace, $4 12. Total amount, $259 03.

JOHN D. WOLFE, Treasurer.
New York, January 20, 1842.

REPORT ON EDUCATION. Presented to THE GENERAL CONVENTION of *the Protestant Episcopal Church*, at its session in New York, October, 1841.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG, for the year 1842. Prepared for *the General Protestant Episcopal Sunday School Union.*

Published and for sale

AT THE CHURCH DEPOSITORY,
Jan. 22, 1842. 28 Ann st.

NEW MANUAL, &c.

JUST PUBLISHED and for sale by Swords, Stanford & Co., a new and handsome edition of that very valuable work, The New Manual of Devotions, revised and enlarged by the Rt. Rev. Bishop Ives, in one volume. Price $1.

Also, a Catechism, designed to be taught orally, by the same author. Price $1 per dozen.

In press, and will shortly be published, Bickersteth's Treatise on the Lord's Supper, revised and enlarged by the author, with notes, &c., by an American editor.

The above, and all the other publications of Swords, Stanford & Co., can be had also of

J. A. SPARKS,
at the office of the Churchman.
January 22, 1842.

ORGANIST.

A EUROPEAN LADY, just arrived, is desirous of obtaining a situation in the above capacity, having had charge of an Organ for a number of years, has no doubt of giving every satisfaction.

Letters addressed "Organist," at this office, will be attended to. Jan 14, 1842—3t

ORGAN MUSIC.

A CHOICE collection of Voluntaries for the Organ, by the first masters, for sale very low.

Apply to J. A. SPARKS, office of the Churchman, 111 Nassau street. Jan. 22, 1842

DR. HENSHAW'S SERMON.

ON the Death of the Rt. Rev. Richard C. Moore, D. D., Bishop of the Diocese of Virginia, just received and for sale at this office. Jan. 22.

PALMER'S TREATISE ON THE CHURCH.

A TREATISE on the Church of Christ, designed chiefly for the use of Students in Theology —By Rev. Wm Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. R. Whittingham, D. D, Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo., handsomely printed on fine paper.

The Treatise of Mr. Palmer is the best exposition and vindication of Church Principles, that we have ever read; excelling contemporaneous treatises in depth of learning and solidity of judgment as much as it excels older treatise on the like subjects in adaptation to the wants and habits of the age. Of its influence in England, where it has passed through two editions, we have not the means to form an opinion; but we believe that in this country it has already, even before its reprint, done more to restore the sound tone of Catholic principle and feeling than any other one work of the age. The author's learning and powers of combination and arrangement, great as they obviously are, are less remarkable than the sterling good sense, the vigorous and solid judgment, which is every where manifest in the treatise, and confers on it its distinctive excellence. The style of the author is distinguished for dignity and masculine energy, while his tone is every where natural; on proper occasions reverential; and always, so far as we remember, sufficiently conciliatory.

"To our clergy and intelligent laity, who desire to see the Church justly discriminated from Romanists on the one hand, and dissenting denominations on the other, we earnestly recommend Palmer's Treatise on the Church."—*New York Churchman.*

D. APPLETON & CO,
200 Broadway, New York.

D. A. & Co. have recently issued the Early English Church, by the Rev. Edward Churton, A. M., with a preface by the Right Rev. Bishop Ives. 1 vol. 16mo.

New York, January, 22, 1842.

NEW BOOKS,

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

THE BLESSINGS OF PROVIDENCE; or, A TALE OF THE OLDEN TIME, FOR CHILDREN—with eight beautiful engravings.

THE CHILD OF THE CHURCH—By the author of "Records of a Good Man's Life," &c., &c.

THE YOUNG PROPHET—By the author of "The Boy who loved the Bible," &c.

The following series of books have been put up in a neat case, forming an elegant and valuable gift for children:

THE CHILDREN'S LIBRARY—Containing in uniform binding—

FESTIVALS AND FASTS OF THE CHURCH—(A new book for young persons.)

TREATISE ON PRAYER,
VISIT TO NAHANT,
INFANT BROTHER,
BLOSSOMS OF CHILDHOOD,
AGATHOS,

For sale at the Church Depository, 28 Ann street.
January 7, 1842.

PATRICK LOWTH WHITBY'S COMMENTARY.

FOR sale by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,
under the American Hotel,

A very fine copy of the original folio edition of that rare and valuable work: *A Paraphrase and Commentary on the Sacred Books of the Old and New Testaments.* By Symon Patrick, D. D., Lord Bishop of Ely. Dr. William Lowth and Dr. Whitby, Complete in 6 vols. folio, in calf binding.

N. B. The most important Theological Works, both recent and modern, always on sale at the lowest prices, as above.

Catalogues furnished gratis on application.
December 11. tf

POETRY.

From the Knickerbocker.

THE MARRIAGE VOW.

Speak it not lightly—'tis a holy thing,
A bond enduring through long distant years,
When joy o'er thine abode is hovering,
Or when thine eye is wet with bitterest tears,
Recorded by an angel's pen on high,
And must be questioned in Eternity.

Speak it not lightly—though the young and gay
Are thronging round thee now with tones of mirth,
Let not the holy promise of to day
Fade like the clouds that with the morn have birth,
But ever bright and sacred may it be,
Stored in the treasure-cell of memory.

Life may not prove all sunshine—there will come
Dark hours for all, O will ye when the night
Of sorrow gathers thickly round your home,
Love as ye did, in time when calm and bright
Seemed the sure path ye trod, untouch'd by care,
And deemed the future, like the present, fair?

Eyes that now beam with health may yet grow dim,
And cheeks of rose forget their early glow;
Languor and pain assail each active limb,
And lay perchance some worshipped beauty low;
Will ye then gaze upon the altered brow,
And love as fondly, faithfully, as now?

Should fortune frown on your defenceless head,
Should storms o'ertake your bark on life's dark sea;
Fierce tempests rend the sail so gayly spread,
When Hope her syren strain sang joyously—
Will ye look up though clouds your sky o'ercast,
And say, "*together* we will bide the blast?"

Age with its silvery locks comes stealing on,
And brings the tottering step, the furrowed cheek,
The eye from whence each lustrous gleam hath gone,
And the pale lip, with accents low and weak—
Will ye then think upon your life's gay prime,
And smiling, bid Love triumph over Time?

Speak it not lightly—O beware, beware!
'Tis no vain promise, no unmeaning word,
Lo, men and angels list the faith ye swear,
And by the High and Holy One 'tis heard:
O then kneel humbly at his altar now,
And pray for strength to keep your marriage vow.

M. N. M.

THE HOLY DAYS OF THE CHURCH:

Being the Rector's Christmas Offering, to the Parishioners of St. Mary's Church, Burlington; for 1841. "Thou crownest the year with thy goodness."

TO THE PARISHIONERS OF ST. MARY'S CHURCH.

Dear Brethren,—The blessed Christmas season comes to us once more! Have we come nearer, since the last, to Him, who, as at this time, came "in great humility," to us? If we have not, we have lost, and worse than lost, another year. "The harvest is past, the summer is ended, and we are not saved." Let us all remember, we are one year nearer to the day, when He shall come again "in glorious majesty," to judge the world; and let us strive to be prepared, through faith in Him, to meet Him without fear. Among the means of grace, which have been blessed to many saints, the attendance on the week-day worship of the Church is one which I have often urged upon your pious practice; I thank God, not, upon all of you, in vain. During the next year, if it please Him, I design to increase these opportunities, for your edification. It will not be long, I trust, before the daily service, which the Church designs, *shall gather you*, with grateful hearts, within the walls of our sweet house of prayer. To help you, through the heavenly blessing, to right thoughts on this important subject, accept this simple statement of the reasons why you ought to keep the festivals and fasts: and, with it, the assurance of his faithful love, who always asks your prayers, that he may diligently preach God's holy word, and that you may obediently follow the same; that so we may receive and wear together the crown of everlasting glory, through Jesus Christ our Lord.

Your affectionate Bishop and Pastor,
George W. Doane.

Riverside, St. Thomas' Day, 1841.

HOLY DAYS OF THE CHURCH.

We read, in the book of Genesis, (ch. i. 14.,) that God made the Lights of the Firmament, "for Signs and for Seasons, and for Days, and Years;" and, as we measure the coming and going of Spring and Summer, Autumn and Winter, by the rise and fall of these bright Signs, so the Church has marked out the Calender of Her Seasons, by the coming and going of Festivals and Holy Days.

If you will look at your Prayer Books, you will see by the Collects, Epistles, and Gospels, that the Christian Year begins with Advent Sundays, and ends with All Saints' Days.

Some Days are set apart as Festivals, or Days of Rejoicing; and some as Fasts, or Days of Sorrow, and Repentance.

Also, there are three kinds or sets of Days. One set brings before us the life and death of our blessed Saviour, such as Christmas, Good Friday, Easter-day, &c.

A second set brings the great Truths of the Faith to our minds; such as Trinity, All Saints, St. Michael and All Angels.

A third set brings before us in order the Apostles and Saints of Christ. And thus the Church is continually teaching us about Christ, and the Faith He made known to the world; and showing us by example, which is the readiest and best way, how we "ought to walk, and to please God."

In the following Calender, you will find all these days set down, and a few words about most of them.

THE CALENDAR.

JANUARY.

1. *The Circumcision of our Lord.* On this day we remember, with joy, the first act of obedience of Jesus Christ to the Law for our sakes. See St. Luke ii. 21. Gen. xvii. 12.
6. *The Epiphany.* The manifestation of Christ to the Gentiles. See St. Matthew ii. 1–12. These wise men were not Jews; and so we are taught that Christ was come, to open His Church to all the world.
25. *The Conversion of St. Paul*, Acts ix. 1. Gospel for the day. Beheaded at Rome in the year of our Lord 68.

FEBRUARY.

2. *Purification of Saint Mary the Virgin.* St. Luke ii. 22–40. Levit. xii.
24. *St. Matthias*, Acts i. 15–26.

MARCH.

25. *Annunciation of the blessed Virgin Mary*; or the coming of the Angel to tell her she should bear the Son of God. St. Luke i. 26–38.

APRIL.

25. *St. Mark*, the Evangelist, or the writer of the Gospel. We are told that he was cruelly killed at Alexandria.

MAY.

1. *St. Philip and St. James.* We are told that St. Philip was crucified at Hierapolis, the year not known. St. James, called the *Less*, and brother of our Lord. A near kinsman of our blessed Saviour, according to the flesh. See St. Matthew xiii. 55. Some say he was Joseph's son, by a former wife. He was the first Bishop of Jerusalem, and wrote the Epistle we read in the Holy Bible. He was cruelly stoned at Jerusalem, about Easter, in the year 58; being 96 years old.

JUNE.

11. *St. Barnabas*, Apostle, Acts xi. 22–24.
24. *St. John Baptist*, St. Luke i. 57.
29. *St. Peter*, Apostle. Crucified, with his head downwards, at Rome, about the year 68.

JULY.

25. *St. James*, Apostle. Brother to John, called *the Greater*, which perhaps means the elder. His mother was cousin to the Virgin Mary. He was beheaded by Herod in the year 44.

AUGUST.

24. *St. Bartholomew.* The same as Nathanael, called Bartholomew or Bar-tholmai, as Peter is called Bar-jona, that is Nathanael, Son of Tholmai.

SEPTEMBER.

21. *St. Matthew.* Apostle and Evangelist. St. Matthew ix. 9.
29. *St Michael and All Angels.* See Daniel x. 13. St. Jude 9. Rev. xii. 7. On this day we bring to mind a deep mystery, that is, the host of Angels whom God has made, and set to do His will in heaven and in earth. Heb. i. 14. the xii. of Revelations, which is read for the Epistle of the Day, we are taught that there was once a great battle, in which the holy angels of God overcame the devil and his angels, and cast them out of heaven. In the Collect, we pray that God will give His angels charge to keep, and help us, in this evil world.

OCTOBER.

18. *St. Luke*, Evangelist. The beloved Physician.
28. *St. Simon and St. Jude.* St. Simon, called the Canaanite or Zealot. St. Jude, called Thaddeus or Lebbeus. Writer of the Epistle.

NOVEMBER.

1. *All Saints.* On this day we bring to mind the Saints of Christ in all ages, and in all nations of the world. And "we thank God for all His servants departed this life, in His faith and fear." And we give them joy that they have gone on before to the rest that remaineth for the people of God. This is the invisible Church, we are the visible. One day, by God's grace, we shall pass from the Church that is seen, to the Church that is unseen, and wait with them for the day of Christ's coming.
30. *St. Andrew*, Apostle. On this day, as we read in history, he was crucified, being tied with cords to the Cross, and left to linger two days.

DECEMBER.

21. *St. Thomas*, Apostle. He was martyred, we are told, in India.
25. *Christmas Day.* The Nativity or birth-day of our Lord and Saviour Jesus Christ.
26. *St. Stephen*, the first Martyr.
29. *St. John*, Apostle and Evangelist, the beloved Disciple, brother of James the Great. The last of the Apostles. Was banished to the island of Patmos, and died a natural death at Ephesus, being 100 years old, about the year 98.
28. *Innocents' Day*, or a day set apart to bring to mind the cruel murder of the little children, by King Herod. St. Matthew ii. 16–19.

There are other Great Days, which, being changeable, do not fall every year on the same day, and cannot therefore be put into the Calender.

Good Friday. The day on which our blessed Saviour was crucified.

Easter Day, in which the Lord rose from the dead.

Monday and Tuesday in Easter Week.

Holy Thursday, or Ascension Day, on which our Saviour was taken up into heaven. Forty days after Easter.

Whit-Sunday, or the Christian Pentecost. When our blessed Saviour sent down, from heaven, the Holy Ghost, to dwell in His Church for ever. Fifty days after Easter.

Monday and Tuesday in Whitsun Week.

Trinity Sunday. When we sum up all the Faith; and bless God the Father, who hath made us and all the world, God the Son, who redeemed us and all mankind, and God the Holy Ghost, who sanctifieth us, and all the people of God.

All these, (excepting Good Friday, which has ever been a great Fast in the Church,) with all Sundays in the year, are days of rejoicing.

Now the Fasts of the Church are

1. The forty days of Lent, beginning with Ash-Wednesday, that is, the day of Sackcloth and Ashes, or Repentance.

2. The Ember Days, in which, as you will see in the prayers then to be read, we pray for God's blessing on those who are going to take the high and dangerous office of Holy Orders, by the laying on of the hands of the Bishops of Christ's Church.

These days are four times in the year, that is, the Wednesday, Friday, and Saturday after—
The first Sunday in Lent.
The Feast of Pentecost.
September 14th.
December 13th.

3. The Rogation Days, or Days of Public Prayer and Supplication.
The Monday, Tuesday and Wednesday before Ascension Day.

4. All Fridays in the year, (except when Christmas Day falls on a Friday,) in memory of the Crucifixion of our blessed Lord.

And now, a few short reasons why every member of Christ's Church is bound to make these days, to the best of his power, days of religion and times of worshipping God. The first reason taken alone, will be enough for every man of a right and humble mind; and if all men were so, I should give no more. But "all men have not faith."

1. First then we are bound to keep these days because the Church orders it. A wise and good bishop of earlier times says, "he who is duly strengthened in faith does not go so far as to require reason and cause for all that is ordered, but is satisfied with the order alone." To a humble man it is enough to say that the Church, which is the mother of us all, has bid us keep these Festivals; and if we be worthy and affectionate children we shall ask no more, being well sure that she is wiser than either you or I. But, as there are very few men of this humble and teachable spirit, it is needful to give more reasons.

2. We are bound, then, because these days bring every year before our eyes the whole faith. By this we are continually reminded that Christ our Lord was born of a pure Virgin, that he was crucified, that he rose again, and went up into heaven; that the Holy Ghost, instead, now dwells in the Church. Through this yearly teaching, her people are made sound in the faith; and we know, from experience, that the most constant attendants at Church are, for the most part, the best instructed in the deep things of the Gospel.

3. Because these very days, or others of the same kind, have been kept holy in the Church from the earliest times, in affectionate memory of the Apostles and martyrs of Christ. We are thus taught, besides the benefit of their example, that we are only the living members of one great family, called the Church, or Communion of Saints, of which the fathers and elder brethren are gone on before us, and are waiting in the world beyond the grave, till the number of the elect shall be fulfilled: and that to us they have left the charge of holding out the word of truth boldly, and of shining as they did like lights in the world, in the midst of a crooked and perverse generation.

4. Because the Festivals are a standing witness of God, that He lays claim to the Week Days as well as Sundays. Men think, because one day is altogether given up to Him, that therefore He does not require any part of the other six. They think also, that if they go to Church once a week, (and this is more than many among us, who come only once a fortnight, or once a month,) that they do enough: but every notice of a Festival is a publishing of God's right, and claim to the rest of the week; and a witness against every careless, worldly man.

5. Because by the keeping of these days holy men are brought into a steadfast habit of going to Church, and above all, of keeping holy the Lord's Day. People who are often at Church on the Week Days, are the surest attendants on the Sundays.

6. Because the going to Church on a Week Day is not a matter of course and custom, as on Sunday, and so it puts a man more on the trial whether he will do it by free choice; whether, if need be, he will deny himself, and although it may cost him some trouble, and pain, obey the bidding of the Church. It is a poor thing to come to Church, only because others come.

7. Because these Services are rare blessings. Men have very seldom the opportunity of going in the Week to offer their prayers and thanksgiving to God, as the Jews always had every day, in their Temple. And why should we suffer our Church to stand all the week long silent, and shut up more like the tombs of a dead, than the temples of a living, religion.

8. Because to go to Church in the evening of these Festivals is a most blessed end to a day's labor, and the best preparation for sleep, which a wise man used to say was so like death, that he never dare give himself to it before he had sought to make sure his peace with God. And there is a calm and a stillness about the Church and churchyard, in the evening, which every body must feel most refreshing, after a weary day.

9. Because it is a time to pray, not only for ourselves, but for our Parish, and brethren, and for all who either cannot or will not come to pray for themselves.

10. And, lastly, because it is high time for us to stand more watchfully on our guard. It is foretold, that in the last days a falling away shall come. We begin to see its forerunning signs even now. Men have already got as far as carelessness, coldness, and forgetfulness of God. They turn their backs on the Holy Communion, they seldom or never come to Church, and their life is after "the lust of the flesh, the lust of the eyes, and the pride of life." The next step is open unbelief. There will come, in the end, false doctrine, setting itself up against God, and His Christ. Now, all true Christians must be aware, lest they be drawn away by the smooth under current of the world, and so be found at the last taking part with the wicked one, and fighting against God. No man knows, at the outset, how far he may be carried away. "Wherefore let him that thinketh he standeth, take heed lest he fall." The best safeguard against this danger is a great faith in our blessed Saviour, and steadfast following of His footsteps; and the way to learn where His footsteps are to be found in the earth is to be steadfast in the fellowship and prayers of His Church, "walking in all the ordinances of the Lord blameless." Therefore be diligent, to the best of your power, in keeping holy to God every day the Church has set apart; for in this way you shall, year by year, grow wiser in the deep knowledge of the faith, and in the holiness of our Saviour's life; you will also feel yourselves to be members of the one Church of Apostles, Prophets, Saints, Martyrs, and of every just Spirit made perfect in the faith of Christ; and compassed by this cloud of witnesses, and looking for all things to Him that is above all, you will live lives of stronger faith, and brighter holiness, and like those that are gone before us, wash your robes, and make them white, in the blood of the Lamb. In this way too you shall not be conformed to the world, but transformed by the renewing of your minds. You shall not be shaped after the pattern of men without faith, and without God in the world, but moulded into the likeness of Him, who though not seen as yet by our bodily sight, dwells in His Church, and is ever at work among us, choosing and gathering out a faithful remnant, who shall be Christ's at His coming. "The end of all things is at hand, be ye therefore sober, and watch unto prayer."

Flint, Genesee County, Michigan,
Dec. 20, 1841.

Christian Brethren and Friends,

We, the Wardens and Vestrymen of St. Paul's Church in this village, would most respectfully beg leave to place before you the wants and difficulties under which we labor.

The first preaching of the Gospel according to the forms and usages of the Protestant Episcopal Church, was by our rector, the Rev. Daniel E. Brown, in August, 1839; and in December following, our parish was duly organized, under the name of St. Paul's Church, Flint; and he then accepted the rectorship of the same, with the approbation and consent of the bishop of the diocese of Michigan; since which time, we have been compelled to hold our services, and to worship, in such places as could be procured: at one time in a warehouse, amidst barrels and boxes of grain and other produce; at another in a dry goods store; and now in the court room, which is held in common with other denominations, and who claim the privilege of occupying it an equal portion of time.

Thus driven from place to place and frequently without any place of worship, and when we obtain one, compelled to use it in common with those whose denial of the Trinity, and other fundamental articles of Christianity, causes the idea of sacrilege to be associated in the mind of many with the sacred services of the sanctuary.

While thus situated we cannot flourish. We cannot even long exist, but must, we fear, become extinct, unless we can obtain a building—a sanctuary, in which to worship the God of our fathers.

Our village is the seat of justice for the county of Genesee, and is situated north-northwest from Detroit, sixty-one miles, and contains a population of near seven hundred inhabitants. Other denominations respectable for numbers and influence are also established here, yet no church is seen in the village, no temple of the living God; not even in the four adjoining counties of Lapeer, Saganaw, Shiawasse and Clinton, containing a territory of over seven thousand square miles, and containing over thirteen thousand inhabitants, can such a building be found. And, as this is the centre of the above counties, with the exception of Clinton, the inhabitants must pass through parts of this county to go to more favored districts for those privileges.

Under these circumstances, and in view of the difficulties under which we labor, we have attempted to build us a house that we may have consecrated solely to the worship of Almighty God. For that purpose we have collected together our means, have obtained an excellent site, have the lumber engaged and a part of the labor secured. We wish to build not large or expensive, but comfortable and convenient, and we now ask your assistance in the premises, for we are unable to go on without it.

We do not wish to beg, no, Christian friends, we feel that we have far higher claims upon your liberality. We are not strangers, and far removed from you. We are your neighbors, your relatives, your brethren, and in need.

We do not ask you to extricate us from our difficulties, without our exertions, but we ask you to lend us of your abundance wherewith the Lord hath blessed you, that we may be enabled to help ourselves.

But it is not our own wants alone that prompts us to the measure. Here are the children of many prayers, of parents at the East; in their juvenile years you led them to the baptismal font—in their youth they went with you to the house of God, and under your care their feet strayed not from "the old paths, the good way;" as they arrived at mature age, they went out from among you, and sought them homes in the far West; and now there is danger, much danger of their becoming aliens from their communion. Will you not enable us to do something for them? Shall we, for the want of your assistance, allow them to drink at other and mixed fountains? Must we permit them to feed at a stranger's board?

Brethren, must we be sent empty away? The sum we ask is small, very small, for you to give, if many will contribute.

And think how much benefit that little may produce. Will not every one, then, give us something? If, as the apostle says in the words of our Saviour, "it is more blessed to give than to receive," the more that virtue is practised, the greater will be the blessing.

We remain, affectionately yours,

Jonathan Dayton, } Wardens.
Milton Case, }

Benjamin Pearson, }
G. Meeker Dewey, }
Grant Decker, } Vestrymen.
R. F. Stage, }
E. H. Thompson. }

J. B. Walker, Secretary.

I would most cordially recommend the application of the Rev. Mr. Brown to the friends of the Church. His situation has been one of great trial, and calling for much faith and patience. But God has blessed him in his labors, and is presenting before him a most ample field for usefulness. The people of his charge have made a most praiseworthy effort to provide for themselves a suitable place of worship, but cannot accomplish the object without aid from abroad. So great is the anxiety felt on the subject, that they have persuaded their pastor to leave his home, at this inclement season of the year, to solicit aid; and I have consented, although very unwilling to draw on the often tried kindness of our friends. But I consider the case as one of peculiar interest, and as involving the spiritual welfare of many of our brethren in Christ. There is no place of worship of any kind in Flint, and now is the time to secure those who have long been halting between two opinions. I do trust that his application will not be in vain: a few hundred dollars will do more at present, than thousands at a future period. I would therefore most earnestly entreat our brethren to gladden his heart, and encourage his flock, by giving to them as God hath blessed them.

Saml. A. McCoskry,
Bishop of Michigan.

Detroit, Dec. 20th, 1841.

☞ The other periodicals of the Church are respectfully but earnestly solicited to copy the foregoing.

LEVELLERS.

Some are apt to repine at the unequal division of the goods of fortune, and think that they have as good a natural right to a share of the world, as those who at present possess it; and consequently, that they may assert their right, whenever it is in their power to do so. From these principles sprang the sect known by the name of *Levellers*, who were for having the world equally divided among the inhabitants of it; and thought it very unnatural that one should be a lord, and another a beggar. This opinion destroys all law and justice, and evacuates the command given against theft and stealing, by laying all things open and common, and making all men joint proprietors of all things. It renders labor and industry useless, since he that labors can acquire nothing which he had not before; and were it a prevailing opinion, it would soon make the world a nest of idle vagabonds, by leaving no encouragement for the labor either of the body or the mind. But few words may show the vanity of this opinion: for first, though we cannot produce a divine law ordering the distribution of the things of the world, yet nevertheless property is evidently of divine right: for when God gave the commandment, "Thou shalt not steal," he confirmed to every one the possession and property of his goods; since from that time, at least, it became unlawful for any man to wrest out of his neighbor's hands the goods he was in possession of. So that it is to no purpose in this question to inquire by what means men at first divided the world among themselves, or how one acquired in any thing a private right to himself; since we find this right and property declared and confirmed by a subsequent act of God. God is the supreme proprietor of all things; and it will not be denied but that he might at first have divided the world as he thought good; and this he may do at any time, since he cannot lose or forfeit his right: and therefore it matters not by what means the world was divided, when God confirmed the division, and established men in their right and property; since his confirmation gave a right, if there were none before. And hence it appears, that property is established, if not by the law of reason and nature, yet by the positive law of God; which is to us the highest reason and authority.—*Bishop Sherlock.*

THE TRUE CATHOLIC CHURCHMAN, in his Life, and in his Death: The Sermons and Poetical Remains of the Rev. Benjamin Davis Winslow, A. M., Assistant to the Rector of St. Mary's Church, Burlington, New Jersey, with notes, and the Funeral Sermon by the Rt. Rev. Geo. W. Doane, D. D., LL. D., Bishop of the Diocese. 1 vol, 8vo.
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Morning Service—Te Deum and Jubilate in *A*, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
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Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

THE TEMPLE AND COUNTRY PARSON.
BY REV. GEORGE HERBERT.
JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.
'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.
RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*
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'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*
Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
December 18.

NEW MANUAL, &C.
IN press, and will speedily be published, a new edition of that most excellent work, The New Manual of Devotion. Revised and enlarged by the Rt. Rev. Bishop Ives. In one volume. Price $1.
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BENJ. WYMAN.
REFERENCES.
Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*
New York, Oct 30, 1841.

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CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)
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Oct 22 tf

JUST PUBLISHED,
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DR. HODGES' ESSAY
ON
THE CULTIVATION OF CHURCH MUSIC.
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Oct. 2.—tf.

LOUD'S ORGAN STUDY.
A SUPPLY of the above valuable work just received and for sale at this office.
September 11. tf

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.
Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.
H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.
October 16. tf

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M, to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st., near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

THE CHURCH CHOIR,
BY REV. MR. MUENCHER.
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November 6.

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The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

UNDERTAKER.
THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.
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